The Maxims of NOAH

by Gelett Burgess

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BY THE SAME AUTHOR.

THE MAXIMS OF METHUSELAH.

Being the Advice given by the Patriarch in his Nine Hundred and Sixty-ninth Year to his Great Grandson at Shem's coming of age,

IN REGARD TO WOMEN

BY

GELETT BURGESS

With Illustrations, Decorations, and Cover Design by Louis D. Fancher.

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P.T.O.

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THE MAXIMS OF NOAH. By GELETT BURGESS, author of "The Maxims of Methuselah." Illustrated in black-and-red by Louis Fancher. Boards, 16mo. 3/6 net.

Methuselah knew much about women, but Noah was still wiser. He died only sixteen years younger, and his experience was even more varied. He was a bachelor for five hundred years of his life, and a married man for almost an equal period.

When Noah reached a staid middle age of six hundred or so, came the flood. The time in the ark should have given him an opportunity for close study of his wife and daughters, as there is nothing like a sea-voyage to bring out anyone's true characteristics. Then came the new generations of a better race. On the whole, Noah's perspective may be said to have been comprehensive.

No one should miss this book full of choice witticisms.

As a leaky hot-water bottle in time of need, so is a fond woman who telleth thy secrets; her folly exceedeth her comfort."

"But when thou goest among women let not thy *left* girl know what thy *right* girl doeth"

"My son, many a damsel is a kitten with men, who is a cat with women"

"As one who seeketh to fold a newspaper in a high wind, so is he who argueth with an angry woman."

LONDON:

Simpkin, Marshall, Hamilton, Kent & Co. Limited.

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Select Bergen

THE MAXIMS OF NOAH

NOAH COUNSELLETH JAPHET ON THE ARK

THE MAXIMS OF NOAH

Derived from his Experience with Women Both Before and After the Flood as Given in Counsel to His Son Japhet

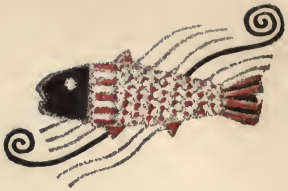
BY

GELETT BURGESS

Author of "The Maxims of Methuselah," "Are You a Bromide?" "Goops," etc.

With Illustrations and Designs by Louis D. Fancher

LONDON : SIMPKIN, MARSHALL, HAMILTON, KENT AND CO. LTD.



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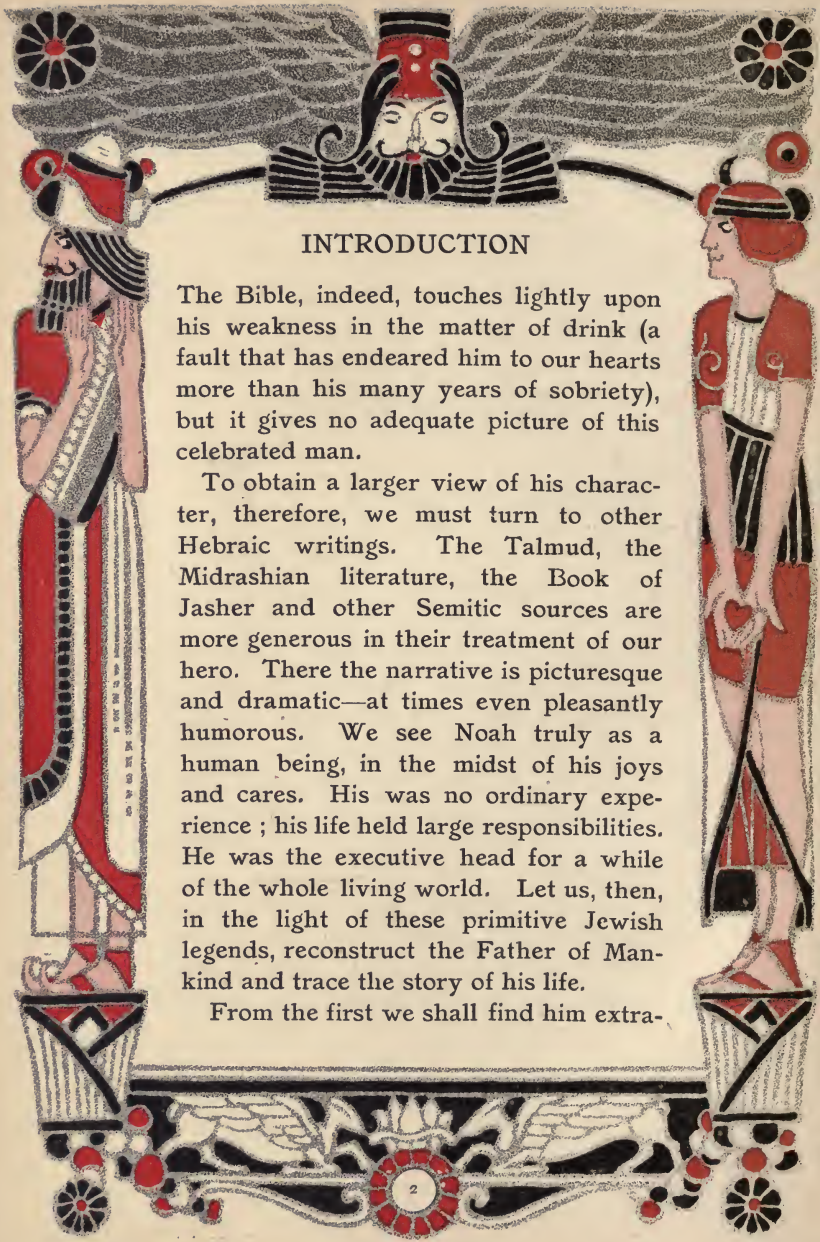
"Ban Iluma, za lomea ghoop ; tio en dopeb ;
Ban ilo, gups amoboz.
Hugfero el ban Coomu frozut edjo, cro but anto,
Ductu grum elato—hubuzomturzug !"

Introduction

NOAH, the grandson of Methuselah, was quite as remarkable a man as his elderly ancestor, and was equally renowned for his wisdom and virtue. Even in the matter of age, wherein Methuselah became famous, Noah was not far behind. He lived only nineteen years less than Methuselah, dying at the age of nine hundred and fifty. He had, moreover, distinctly human characteristics that made him one of the most lovable of the ancient patriarchs.

The Book of Genesis gives but a scant account of his personality. He stands there merely as an instrument of the wrath of God, the futile prophet of the flood, of which he becomes the hero.

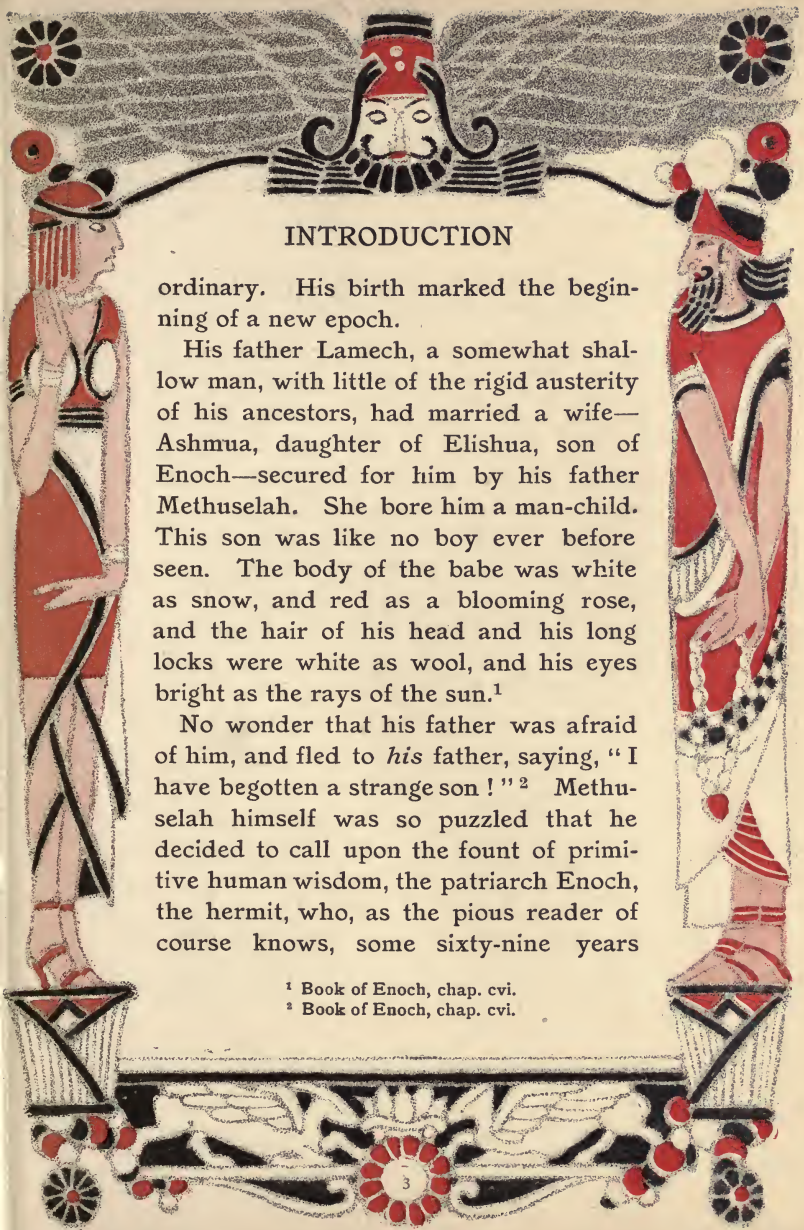


INTRODUCTION

The Bible, indeed, touches lightly upon his weakness in the matter of drink (a fault that has endeared him to our hearts more than his many years of sobriety), but it gives no adequate picture of this celebrated man.

To obtain a larger view of his character, therefore, we must turn to other Hebraic writings. The Talmud, the Midrashian literature, the Book of Jasher and other Semitic sources are more generous in their treatment of our hero. There the narrative is picturesque and dramatic—at times even pleasantly humorous. We see Noah truly as a human being, in the midst of his joys and cares. His was no ordinary experience ; his life held large responsibilities. He was the executive head for a while of the whole living world. Let us, then, in the light of these primitive Jewish legends, reconstruct the Father of Mankind and trace the story of his life.

From the first we shall find him extra-

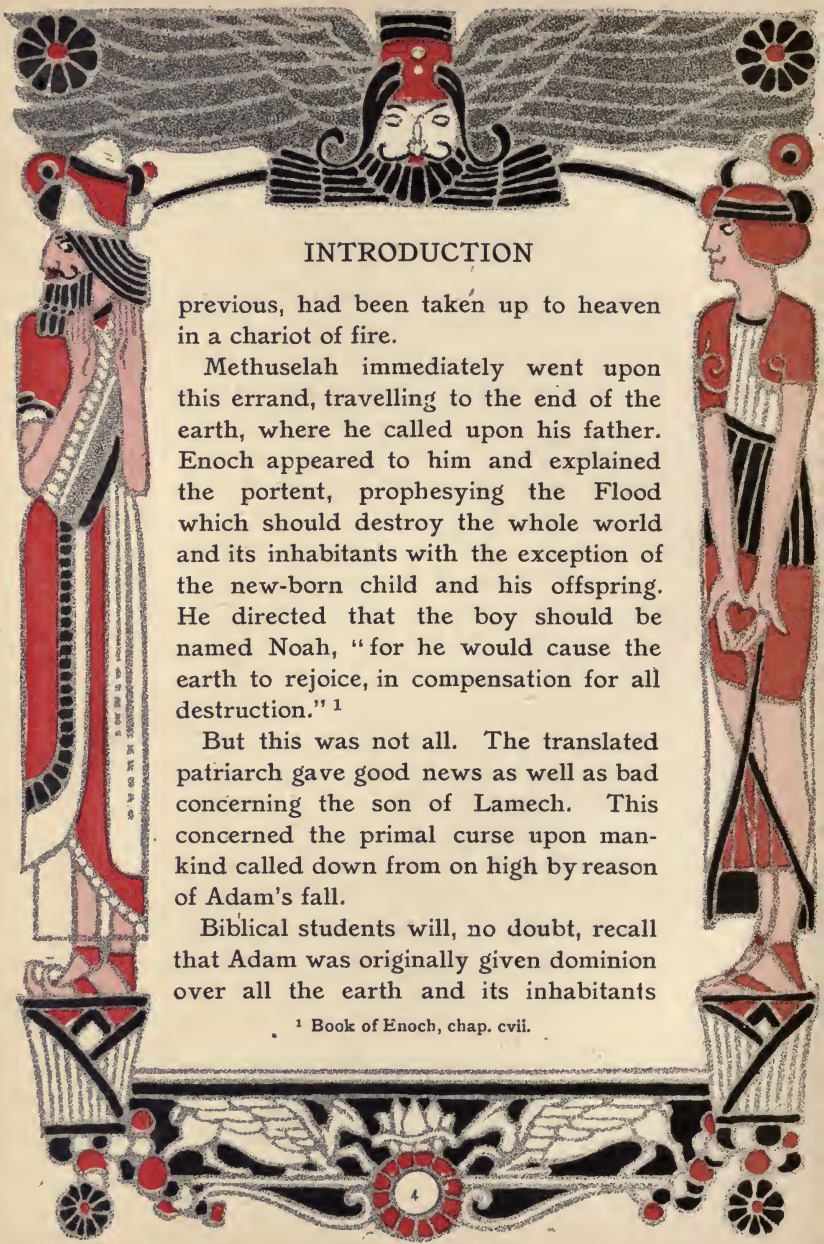


ordinary. His birth marked the beginning of a new epoch.

His father Lamech, a somewhat shallow man, with little of the rigid austerity of his ancestors, had married a wife—Ashmua, daughter of Elishua, son of Enoch—secured for him by his father Methuselah. She bore him a man-child. This son was like no boy ever before seen. The body of the babe was white as snow, and red as a blooming rose, and the hair of his head and his long locks were white as wool, and his eyes bright as the rays of the sun.[1]

No wonder that his father was afraid of him, and fled to *his* father, saying, "I have begotten a strange son!"[2] Methuselah himself was so puzzled that he decided to call upon the fount of primitive human wisdom, the patriarch Enoch, the hermit, who, as the pious reader of course knows, some sixty-nine years

[1] Book of Enoch, chap. cvi.
[2] Book of Enoch, chap. cvi.



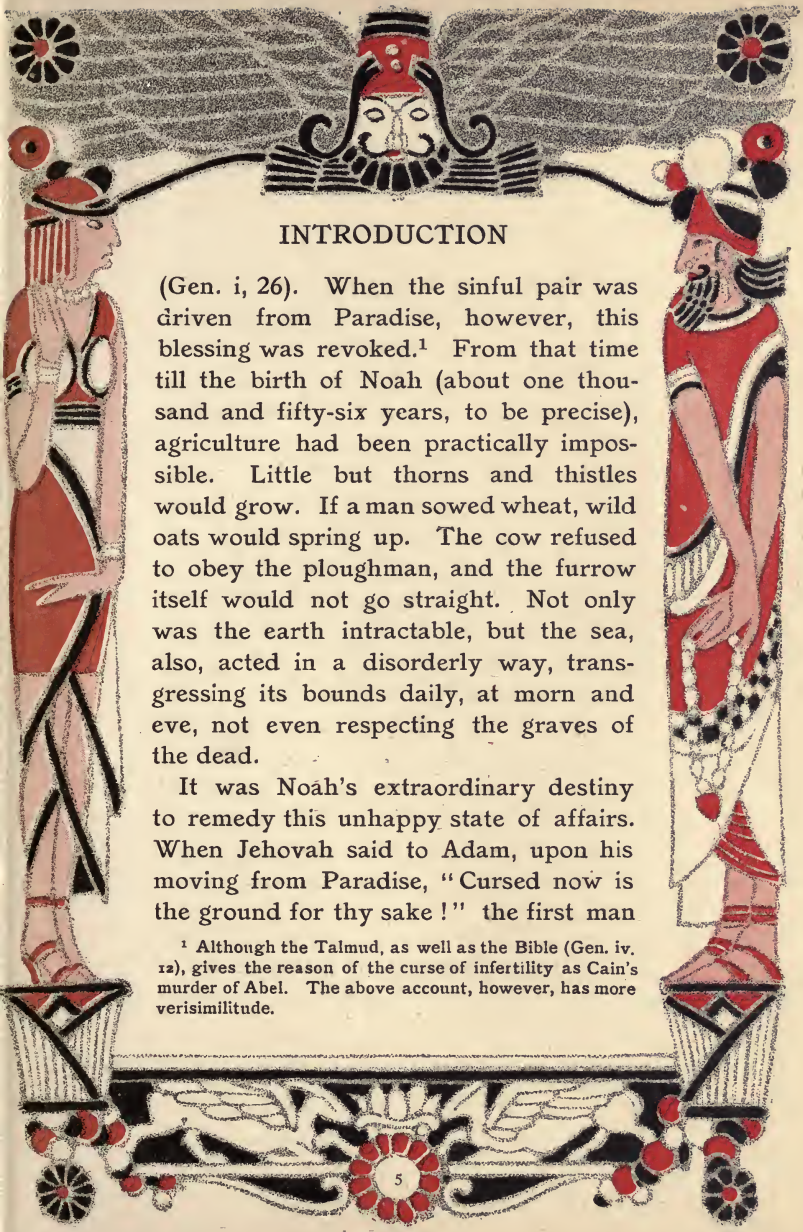
previous, had been taken up to heaven in a chariot of fire.

Methuselah immediately went upon this errand, travelling to the end of the earth, where he called upon his father. Enoch appeared to him and explained the portent, prophesying the Flood which should destroy the whole world and its inhabitants with the exception of the new-born child and his offspring. He directed that the boy should be named Noah, "for he would cause the earth to rejoice, in compensation for all destruction." [1]

But this was not all. The translated patriarch gave good news as well as bad concerning the son of Lamech. This concerned the primal curse upon mankind called down from on high by reason of Adam's fall.

Biblical students will, no doubt, recall that Adam was originally given dominion over all the earth and its inhabitants

[1] Book of Enoch, chap. cvii.



(Gen. i, 26). When the sinful pair was driven from Paradise, however, this blessing was revoked.[1] From that time till the birth of Noah (about one thousand and fifty-six years, to be precise), agriculture had been practically impossible. Little but thorns and thistles would grow. If a man sowed wheat, wild oats would spring up. The cow refused to obey the ploughman, and the furrow itself would not go straight. Not only was the earth intractable, but the sea, also, acted in a disorderly way, transgressing its bounds daily, at morn and eve, not even respecting the graves of the dead.

It was Noah's extraordinary destiny to remedy this unhappy state of affairs. When Jehovah said to Adam, upon his moving from Paradise, "Cursed now is the ground for thy sake!" the first man

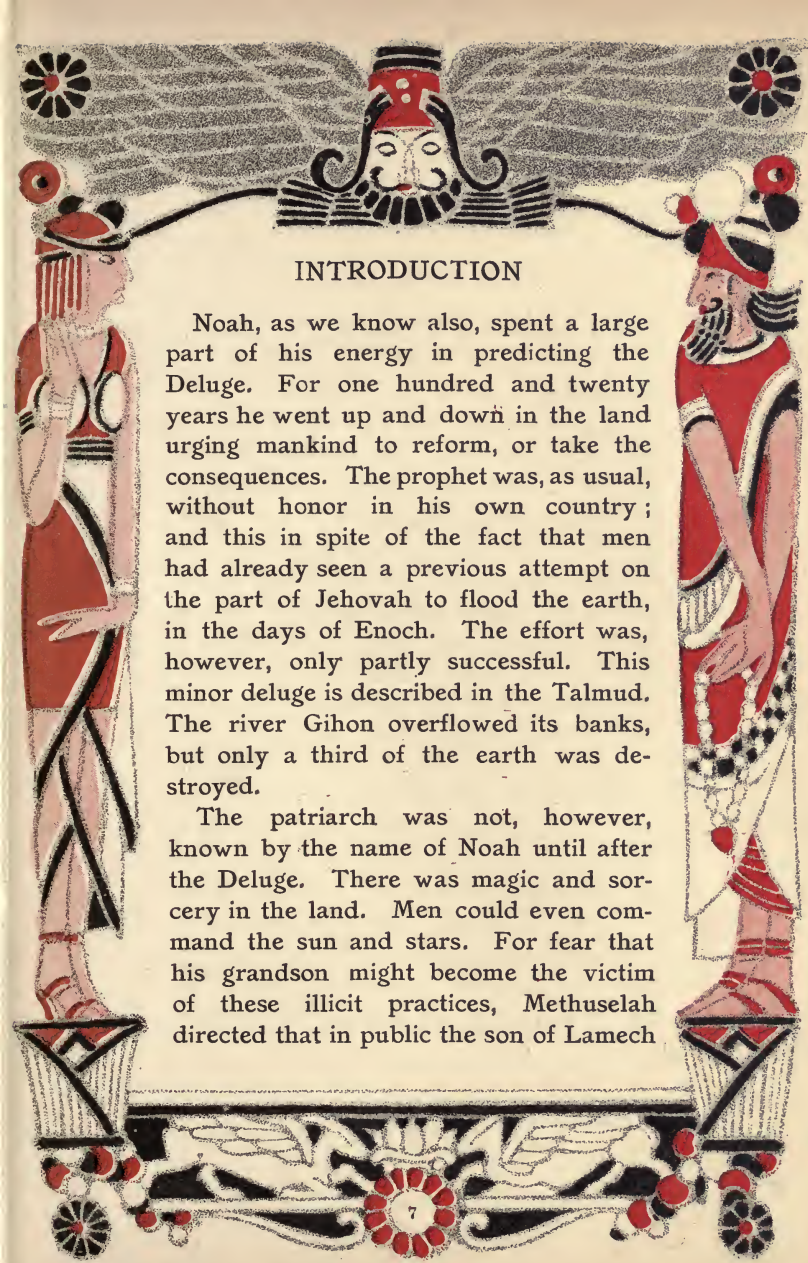
[1] Although the Talmud, as well as the Bible (Gen. iv. 12), gives the reason of the curse of infertility as Cain's murder of Abel. The above account, however, has more verisimilitude.

asked, "For how long?" This was his answer: "Until a man-child is born such that the rite of circumcision need not be practised upon him." Such was Noah, the son of Lamech, the son of Methuselah.

This curse thus removed from man, the inhabitants of the earth went in for farming and prospered mightily. Noah himself had not only a passive, but an active part in this. He invented the plough, the scythe, the hoe and other agricultural instruments.[1]

Before, men had worked the soil with their bare hands. Now, they knew neither toil nor care. A single sowing bore a harvest sufficient for forty years.[2] The sea now kept strictly to its proper courses.[3] Intoxicated by this unexampled prosperity, mankind grew proud and arrogant.

[1] Tanhuma Bereshit ed. Amsterdam, 6[b].
[2] Tanhuma, ed. Buber, I, 26.
[3] Bereshit Rabba, xxv, 2.



INTRODUCTION

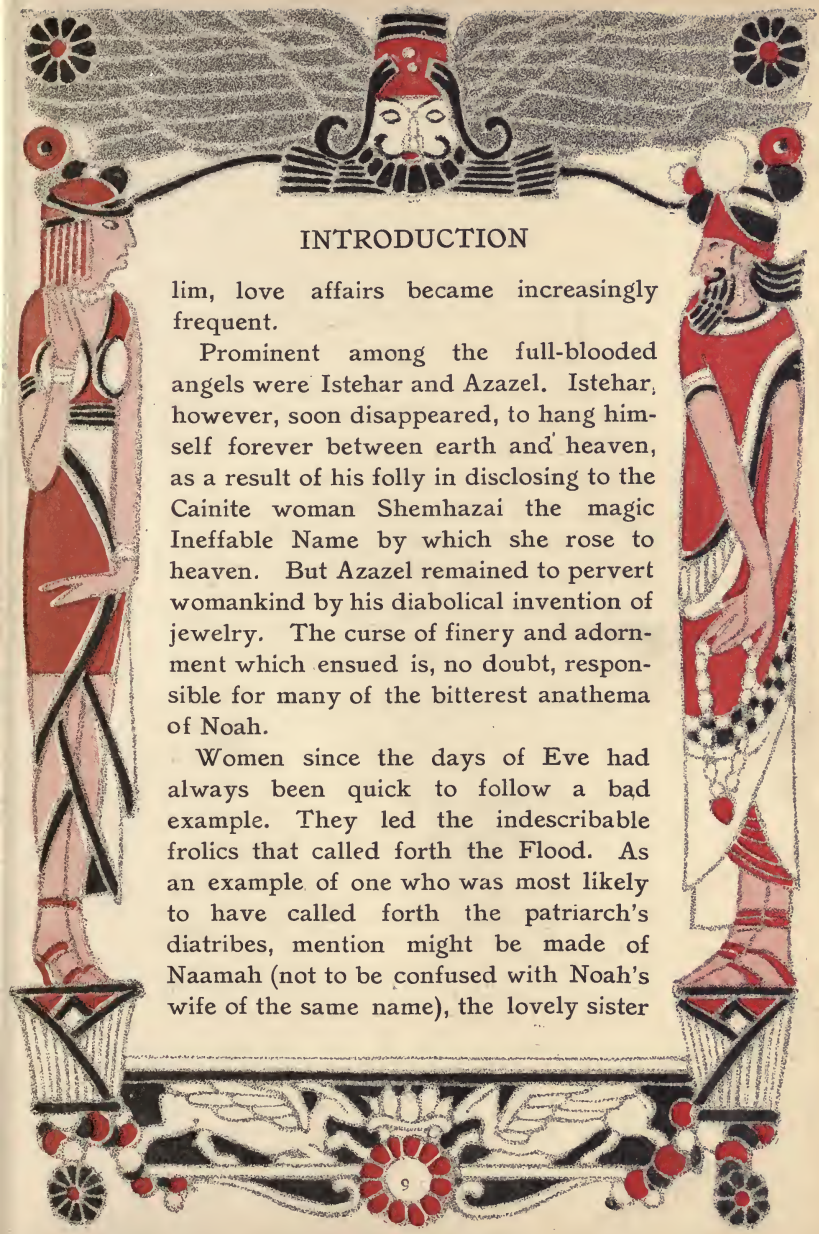
Noah, as we know also, spent a large part of his energy in predicting the Deluge. For one hundred and twenty years he went up and down in the land urging mankind to reform, or take the consequences. The prophet was, as usual, without honor in his own country; and this in spite of the fact that men had already seen a previous attempt on the part of Jehovah to flood the earth, in the days of Enoch. The effort was, however, only partly successful. This minor deluge is described in the Talmud. The river Gihon overflowed its banks, but only a third of the earth was destroyed.

The patriarch was not, however, known by the name of Noah until after the Deluge. There was magic and sorcery in the land. Men could even command the sun and stars. For fear that his grandson might become the victim of these illicit practices, Methuselah directed that in public the son of Lamech

should be called Menahem (Comforter). In this way he was kept from being bewitched.

This precaution was a real necessity, for the world was a wicked place before the Flood. The fallen angels—the "sons of God," according to the Book of Genesis—having requested permission to dwell on the earth, that the world might glorify Jehovah's name, were given sublunary bodies for the purpose. But, seduced by the charm of the female descendants of Cain, they fell again. The giants, the progeny of such unions,[1] known as the Emmim, the Rephaim, Gibborim, Zampummim and Nephelim, according to their several unpleasant characteristics, succeeded in debauching not only the Cainites, who had settled in the field of Damascus, but the descendants of the virtuous Seth as well. Between the Sethite women, living in the mountains near Eden, and the Nephe-

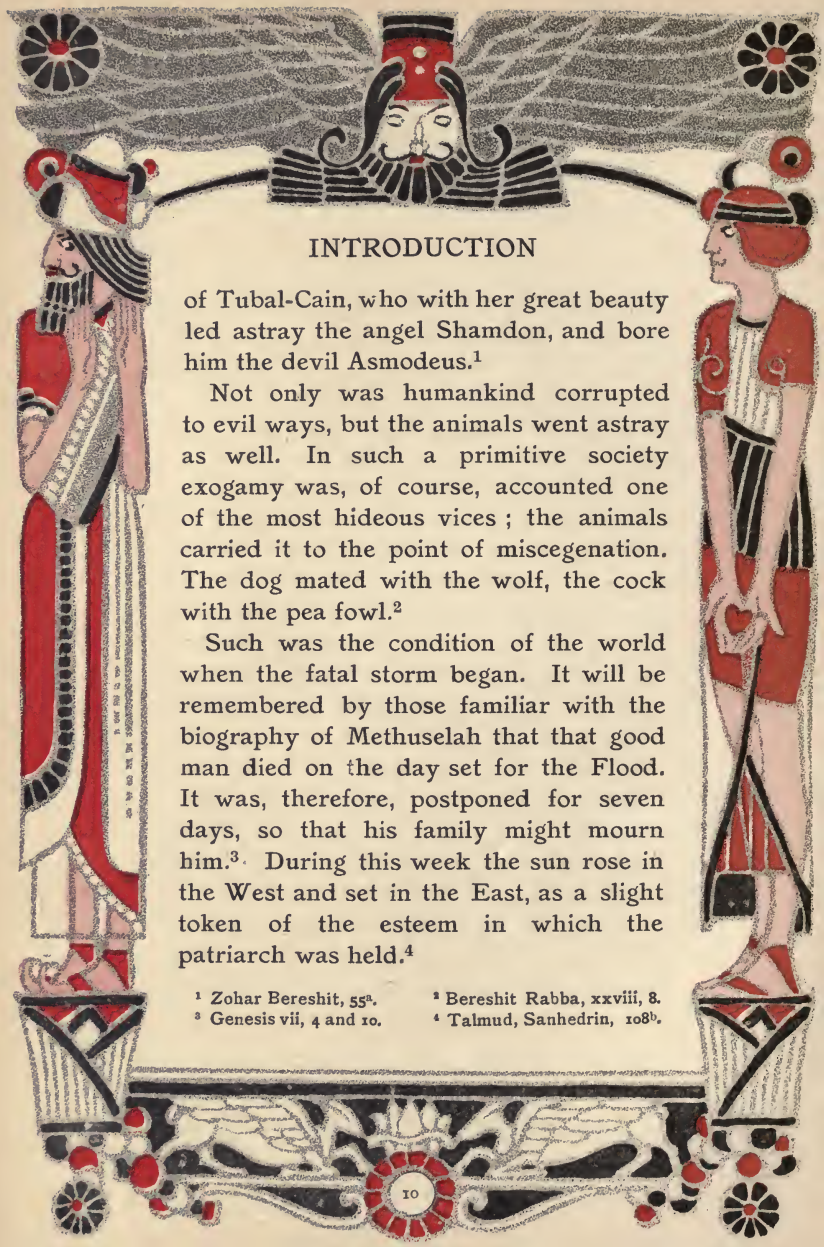
[1] See Genesis vi, 2 and 4.



lim, love affairs became increasingly frequent.

Prominent among the full-blooded angels were Istehar and Azazel. Istehar, however, soon disappeared, to hang himself forever between earth and heaven, as a result of his folly in disclosing to the Cainite woman Shemhazai the magic Ineffable Name by which she rose to heaven. But Azazel remained to pervert womankind by his diabolical invention of jewelry. The curse of finery and adornment which ensued is, no doubt, responsible for many of the bitterest anathema of Noah.

Women since the days of Eve had always been quick to follow a bad example. They led the indescribable frolics that called forth the Flood. As an example of one who was most likely to have called forth the patriarch's diatribes, mention might be made of Naamah (not to be confused with Noah's wife of the same name), the lovely sister

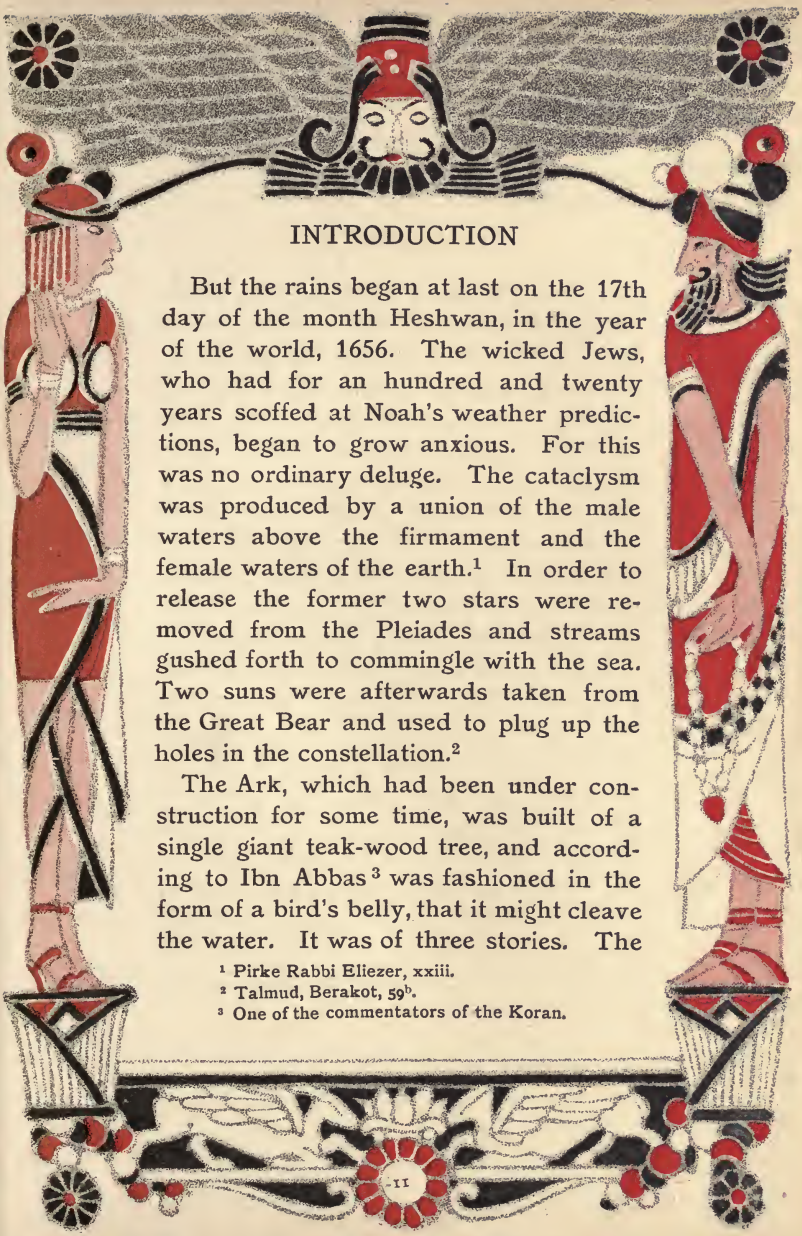


of Tubal-Cain, who with her great beauty led astray the angel Shamdon, and bore him the devil Asmodeus.[1]

Not only was humankind corrupted to evil ways, but the animals went astray as well. In such a primitive society exogamy was, of course, accounted one of the most hideous vices ; the animals carried it to the point of miscegenation. The dog mated with the wolf, the cock with the pea fowl.[2]

Such was the condition of the world when the fatal storm began. It will be remembered by those familiar with the biography of Methuselah that that good man died on the day set for the Flood. It was, therefore, postponed for seven days, so that his family might mourn him.[3] During this week the sun rose in the West and set in the East, as a slight token of the esteem in which the patriarch was held.[4]

[1] Zohar Bereshit, 55[a].
[2] Bereshit Rabba, xxviii, 8.
[3] Genesis vii, 4 and 10.
[4] Talmud, Sanhedrin, 108[b].



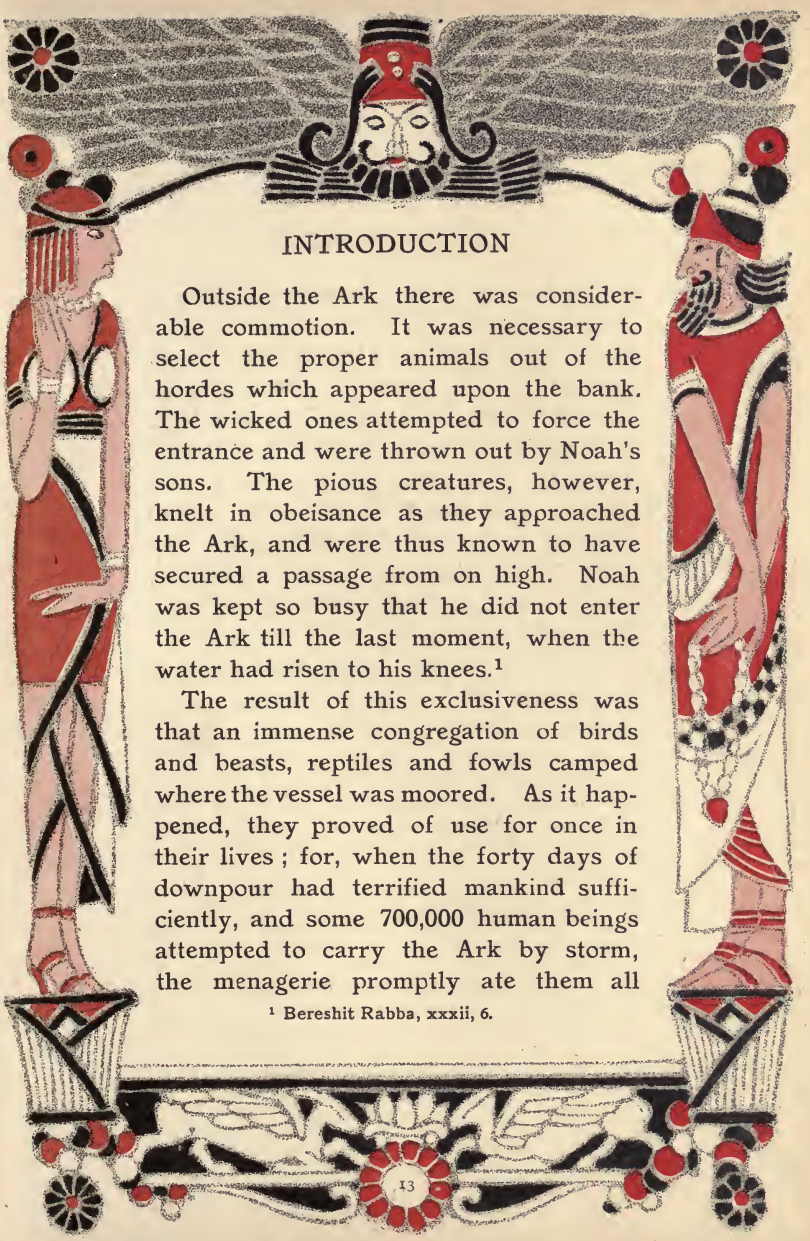
But the rains began at last on the 17th day of the month Heshwan, in the year of the world, 1656. The wicked Jews, who had for an hundred and twenty years scoffed at Noah's weather predictions, began to grow anxious. For this was no ordinary deluge. The cataclysm was produced by a union of the male waters above the firmament and the female waters of the earth.[1] In order to release the former two stars were removed from the Pleiades and streams gushed forth to commingle with the sea. Two suns were afterwards taken from the Great Bear and used to plug up the holes in the constellation.[2]

The Ark, which had been under construction for some time, was built of a single giant teak-wood tree, and according to Ibn Abbas[3] was fashioned in the form of a bird's belly, that it might cleave the water. It was of three stories. The

[1] Pirke Rabbi Eliezer, xxiii.
[2] Talmud, Berakot, 59[b].
[3] One of the commentators of the Koran.

top was for the accommodation of the birds, the main floor for the human beings and their provisions, while the cellar was reserved for the beasts. Some Oriental traditions give the place of embarkation as Koufah, others place the site at near Babylon.

Noah's family got aboard immediately upon receiving a mystic sign that the Deluge had commenced. This was the pouring of a stream of water from Mrs. Noah's burning oven, says the Koran. The giants became furious at the rise of the waters, and attempted to stop the holes through which it spurted from the earth with their feet. But the water was hot. Og, the King of Bashan, fearing that the flood would rise over his head, with his great hands attempted to stop the windows of heaven, but, as we know, to no avail. He went into the sea and clung to the rhinoceros, which was the only animal saved except those in the Ark and the fishes.



INTRODUCTION

Outside the Ark there was considerable commotion. It was necessary to select the proper animals out of the hordes which appeared upon the bank. The wicked ones attempted to force the entrance and were thrown out by Noah's sons. The pious creatures, however, knelt in obeisance as they approached the Ark, and were thus known to have secured a passage from on high. Noah was kept so busy that he did not enter the Ark till the last moment, when the water had risen to his knees.[1]

The result of this exclusiveness was that an immense congregation of birds and beasts, reptiles and fowls camped where the vessel was moored. As it happened, they proved of use for once in their lives ; for, when the forty days of downpour had terrified mankind sufficiently, and some 700,000 human beings attempted to carry the Ark by storm, the menagerie promptly ate them all

[1] Bereshit Rabba, xxxii, 6.

up.[1] Amongst those who perished was Cain.[2]

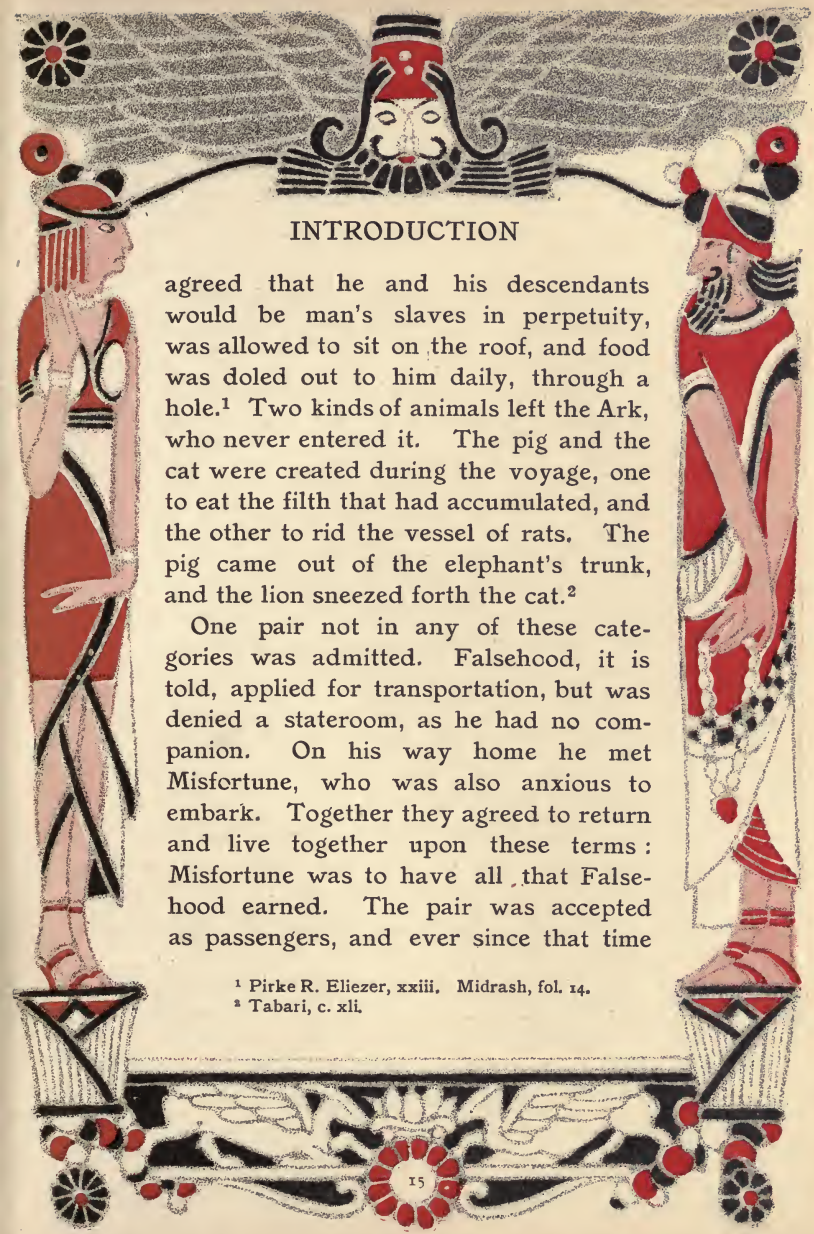
Authorities differ as to the exact steerage list. We know that one pair of almost every species was included, and seven pairs of the clean sacrificial animals, such as the oxen, sheep, goats and doves. The Book of Yashar gives the number of species of birds as 32, a curiously inadequate supply, it would seem, while the Ark included 365 different kinds of reptiles.

The reem (rhinoceros) was too big to get into the boat and was tied to the Ark and swam behind.[3] King Og, having

[1] Book of Yashar; section Noah. Some say that it was the pious carnivora inside the Ark that repelled the attack. This seems unlikely.

[2] Bereshit Rabba, xxii, 12. But, according to the Talmud, Cain was accidentally killed by Tubal-Cain, while he was hunting in the fields with his father Lamech (son of Methuselah). Tubal-Cain, according to this account, on account of Cain's horns, mistook his great, great, great, great grandfather, walking afar off, for a beast of prey and shot him with an arrow. Upon this, Lamech, who was blind, clapped his hands together in surprise and fear, killing Tubal-Cain. This was the cause of his lamentation in Genesis iv, 2.

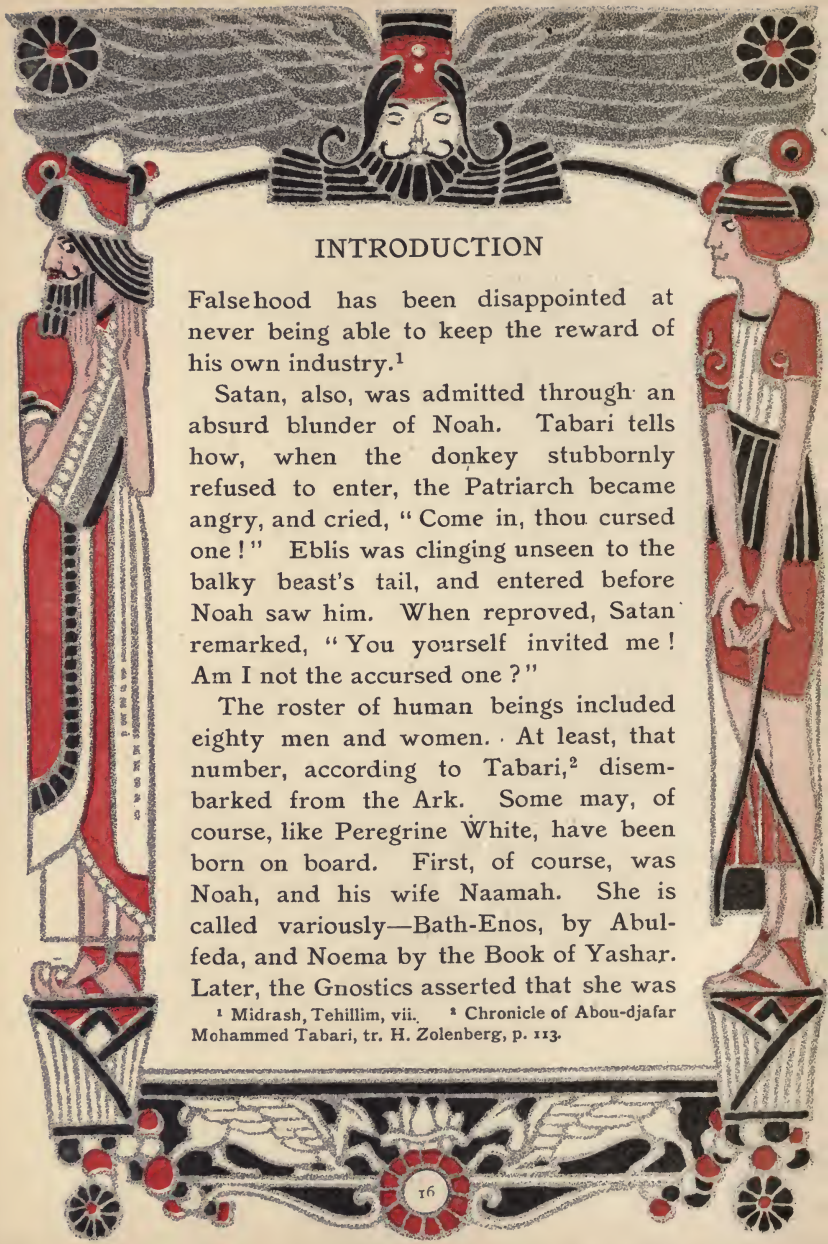
[3] Bereshit Rabba. xxxi. 13. Some say unicorn.



agreed that he and his descendants would be man's slaves in perpetuity, was allowed to sit on the roof, and food was doled out to him daily, through a hole.[1] Two kinds of animals left the Ark, who never entered it. The pig and the cat were created during the voyage, one to eat the filth that had accumulated, and the other to rid the vessel of rats. The pig came out of the elephant's trunk, and the lion sneezed forth the cat.[2]

One pair not in any of these categories was admitted. Falsehood, it is told, applied for transportation, but was denied a stateroom, as he had no companion. On his way home he met Misfortune, who was also anxious to embark. Together they agreed to return and live together upon these terms: Misfortune was to have all that Falsehood earned. The pair was accepted as passengers, and ever since that time

[1] Pirke R. Eliezer, xxiii. Midrash, fol. 14.
[2] Tabari, c. xli.



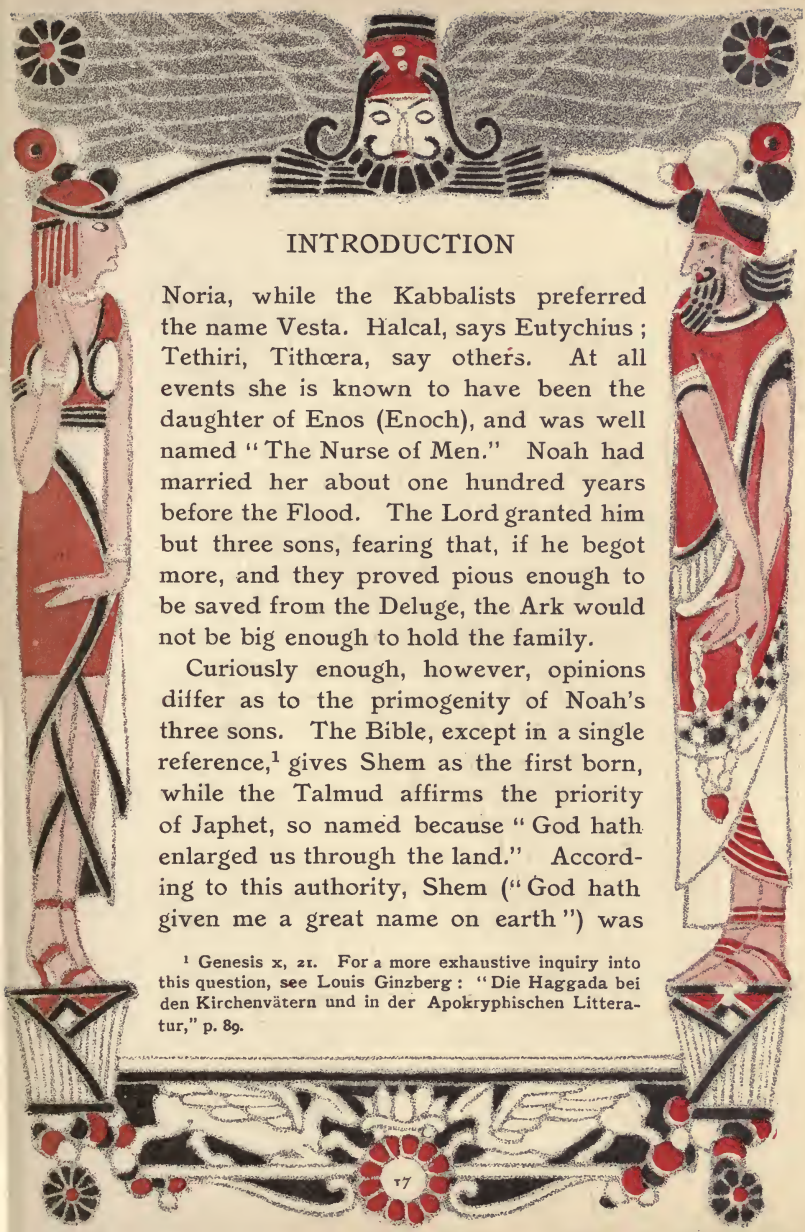
INTRODUCTION

Falsehood has been disappointed at never being able to keep the reward of his own industry.[1]

Satan, also, was admitted through an absurd blunder of Noah. Tabari tells how, when the donkey stubbornly refused to enter, the Patriarch became angry, and cried, "Come in, thou cursed one!" Eblis was clinging unseen to the balky beast's tail, and entered before Noah saw him. When reproved, Satan remarked, "You yourself invited me! Am I not the accursed one?"

The roster of human beings included eighty men and women. At least, that number, according to Tabari,[2] disembarked from the Ark. Some may, of course, like Peregrine White, have been born on board. First, of course, was Noah, and his wife Naamah. She is called variously—Bath-Enos, by Abulfeda, and Noema by the Book of Yashar. Later, the Gnostics asserted that she was

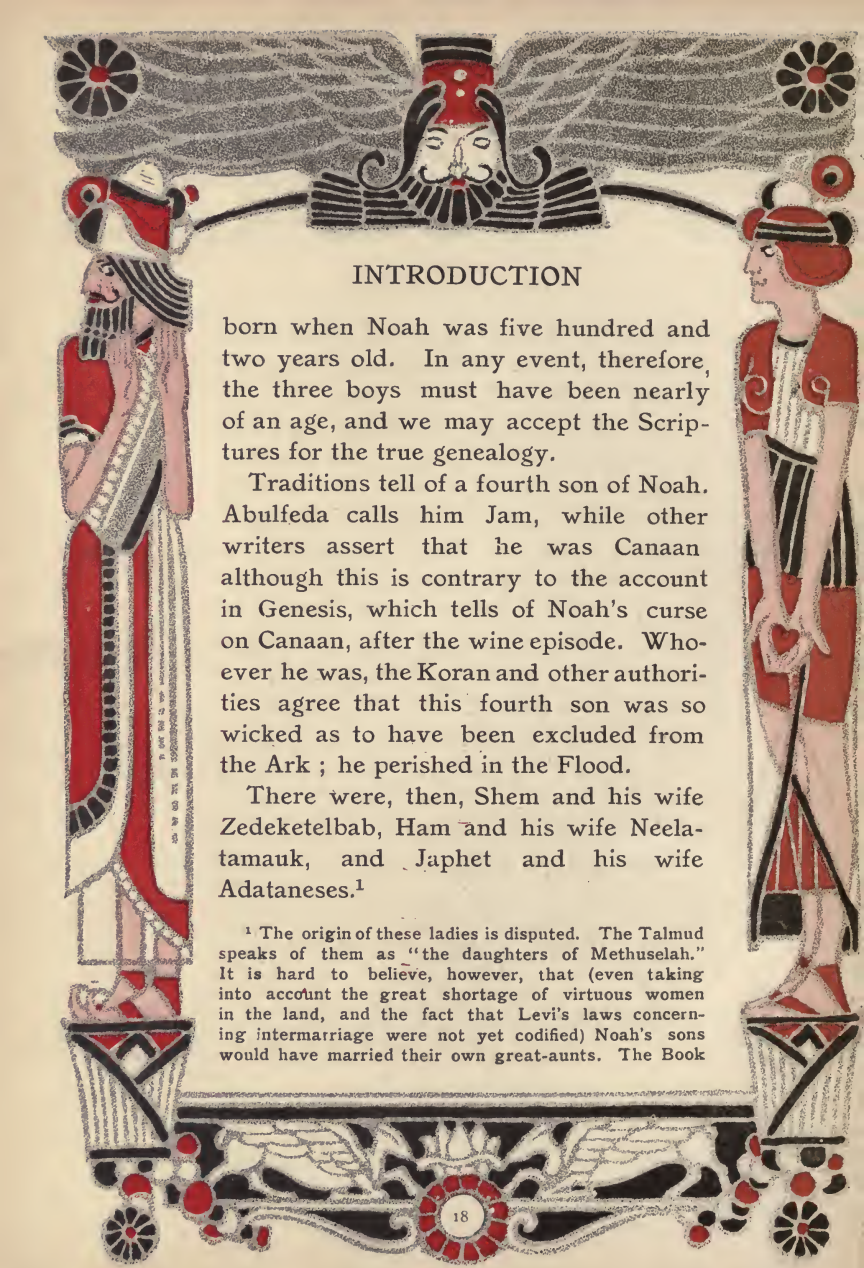
[1] Midrash, Tehillim, vii. [2] Chronicle of Abou-djafar Mohammed Tabari, tr. H. Zolenberg, p. 113.



Noria, while the Kabbalists preferred the name Vesta. Halcal, says Eutychius; Tethiri, Tithœra, say others. At all events she is known to have been the daughter of Enos (Enoch), and was well named "The Nurse of Men." Noah had married her about one hundred years before the Flood. The Lord granted him but three sons, fearing that, if he begot more, and they proved pious enough to be saved from the Deluge, the Ark would not be big enough to hold the family.

Curiously enough, however, opinions differ as to the primogenity of Noah's three sons. The Bible, except in a single reference,[1] gives Shem as the first born, while the Talmud affirms the priority of Japhet, so named because "God hath enlarged us through the land." According to this authority, Shem ("God hath given me a great name on earth") was

[1] Genesis x, 21. For a more exhaustive inquiry into this question, see Louis Ginzberg: "Die Haggada bei den Kirchenvätern und in der Apokryphischen Litteratur," p. 89.

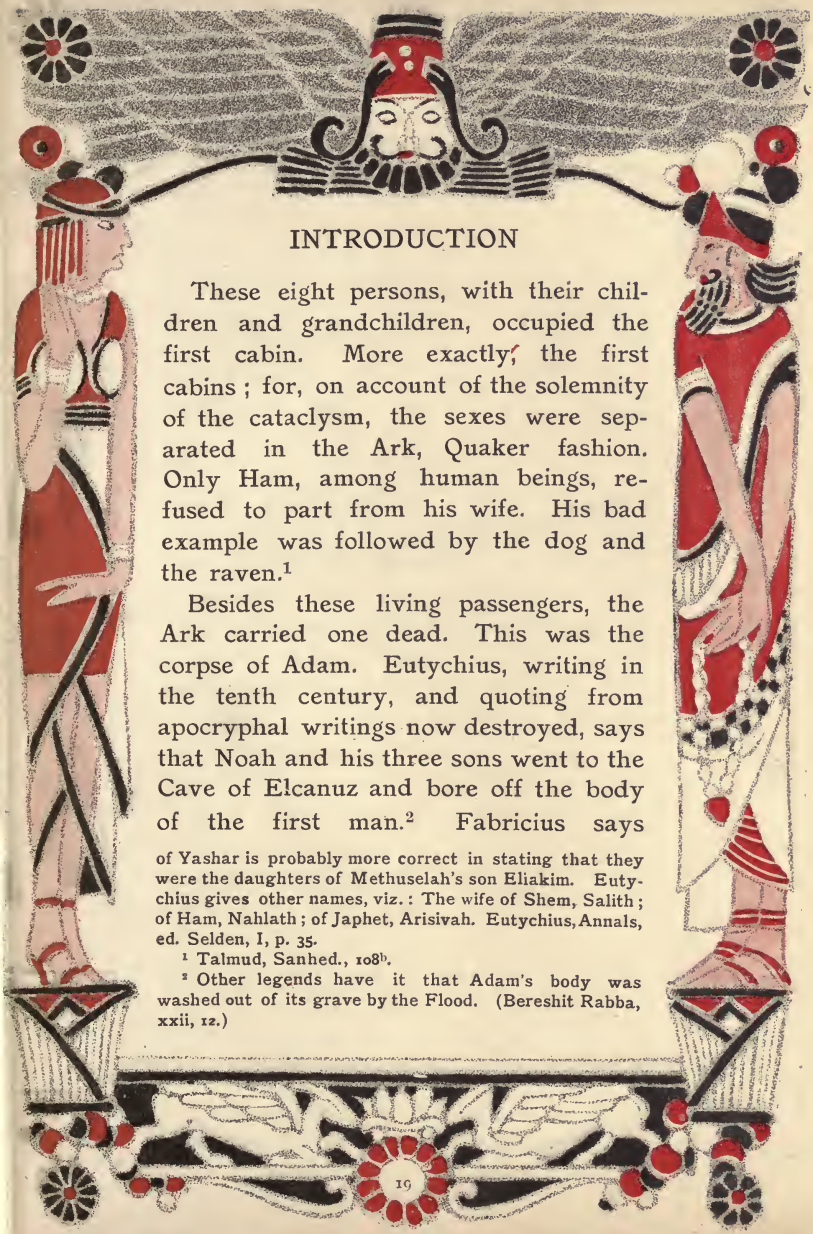


born when Noah was five hundred and two years old. In any event, therefore, the three boys must have been nearly of an age, and we may accept the Scriptures for the true genealogy.

Traditions tell of a fourth son of Noah. Abulfeda calls him Jam, while other writers assert that he was Canaan although this is contrary to the account in Genesis, which tells of Noah's curse on Canaan, after the wine episode. Whoever he was, the Koran and other authorities agree that this fourth son was so wicked as to have been excluded from the Ark ; he perished in the Flood.

There were, then, Shem and his wife Zedeketelbab, Ham and his wife Neelatamauk, and Japhet and his wife Adataneses.[1]

[1] The origin of these ladies is disputed. The Talmud speaks of them as "the daughters of Methuselah." It is hard to believe, however, that (even taking into account the great shortage of virtuous women in the land, and the fact that Levi's laws concerning intermarriage were not yet codified) Noah's sons would have married their own great-aunts. The Book



These eight persons, with their children and grandchildren, occupied the first cabin. More exactly, the first cabins; for, on account of the solemnity of the cataclysm, the sexes were separated in the Ark, Quaker fashion. Only Ham, among human beings, refused to part from his wife. His bad example was followed by the dog and the raven.[1]

Besides these living passengers, the Ark carried one dead. This was the corpse of Adam. Eutychius, writing in the tenth century, and quoting from apocryphal writings now destroyed, says that Noah and his three sons went to the Cave of Elcanuz and bore off the body of the first man.[2] Fabricius says

of Yashar is probably more correct in stating that they were the daughters of Methuselah's son Eliakim. Eutychius gives other names, viz.: The wife of Shem, Salith; of Ham, Nahlath; of Japhet, Arisivah. Eutychius, Annals, ed. Selden, I, p. 35.

[1] Talmud, Sanhed., 108b.

[2] Other legends have it that Adam's body was washed out of its grave by the Flood. (Bereshit Rabba, xxii, 12.)

that it was, after the Flood, reinterred on Golgotha ; but, according to Abulfaraj, Noah directed Shem and Melchizedek, son of Peleg, to deposit the remains on a hill, afterwards to become the site of Jerusalem.

In the six months afloat the Ark encircled the globe.[1] Of the adventures on board ship, Shem, many years later, gave Eliezer, the servant of Abram, many curious reminiscences. The zitka, he said, was used to feed on pomegranates. One day when Noah was cutting one open for him, a worm dropped out, which the zitka immediately devoured. He liked it so well that he insisted that the patriarch breed more, and Noah was forced to knead bran daily for that purpose. The lion suffered terribly from fever. One day, Noah having neglected to feed him, he gave the old man a vicious slap with his paw. Noah was lame ever after—and so, not being physi-

[1] Weil, Biblische Legende der Muselmänner: p. 45.

cally perfect, could not officiate as priest at the thank-offering which he sacrificed upon disembarking. Shem had to take his place.[1] The urshana (a fabulous animal), on the other hand, made so little trouble that Noah blessed him so that he should keep alive for ever.[2] He is still, occasionally, to be seen in the neighbourhood of Jerusalem.

In still another way Noah began a new epoch. Up to this time the human inhabitants of the earth were vegetarians. Noah was the first to eat meat. Whether this was a really direct revelation from the Lord,[3] or a diet suggested by an insufficient granary on the Ark, is not known. But the fact may account for the disappearance of several extinct species whose fossil remains have conjured various theories from the geologists. Did Noah's family dine on masta-

[1] Tanhuma; Noah, ed. Amst. 10b.
[2] Talmud, Sanhed., 108b.
[3] As is indicated in Genesis ix, 3.

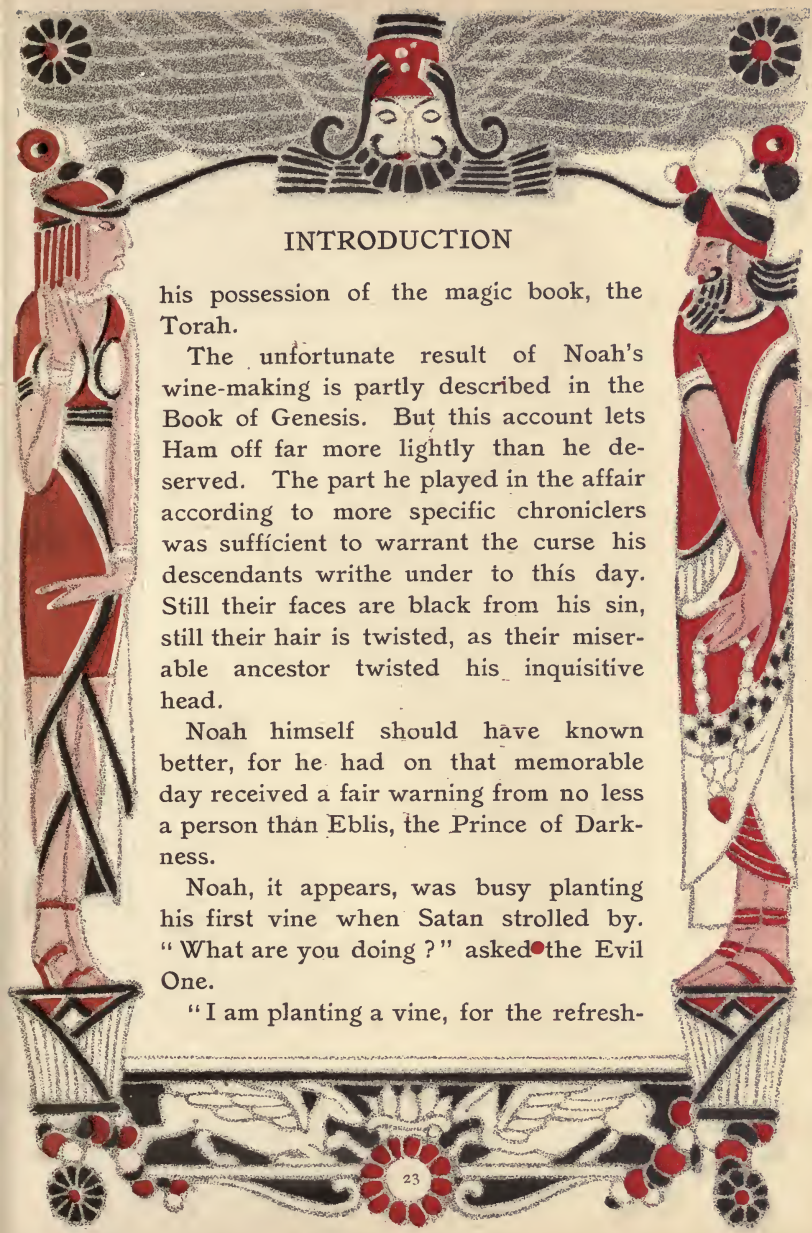
don and dinausaur steaks? Did they discover a toothsome relish in fried ichthiosaurus? Who can tell? We know only that temptation was at hand—and that many species are no more.

So much for home life aboard the Ark. The vessel reached its destination, on the 27th day of the month Kislew, on the summit of Mt. Ararat, or, as other authorities name the place, Mt. Lubar. After waiting for some time for the waters to settle and the mud to dry up, the emigrants were able to stretch their legs. The mountain was descended, and eighty houses were built, one for each person coming out of the Ark.[1]

After the first thank-offering mentioned above, Noah planted the vine.[2] It sprouted, blossomed, fruited and the grapes were crushed into wine all in one day—for Noah himself had skill in sorcery. His wisdom came from

[1] Tabari, p. 113.

[2] The vine was, according to the Talmud, the "forbidden fruit" of Eden.



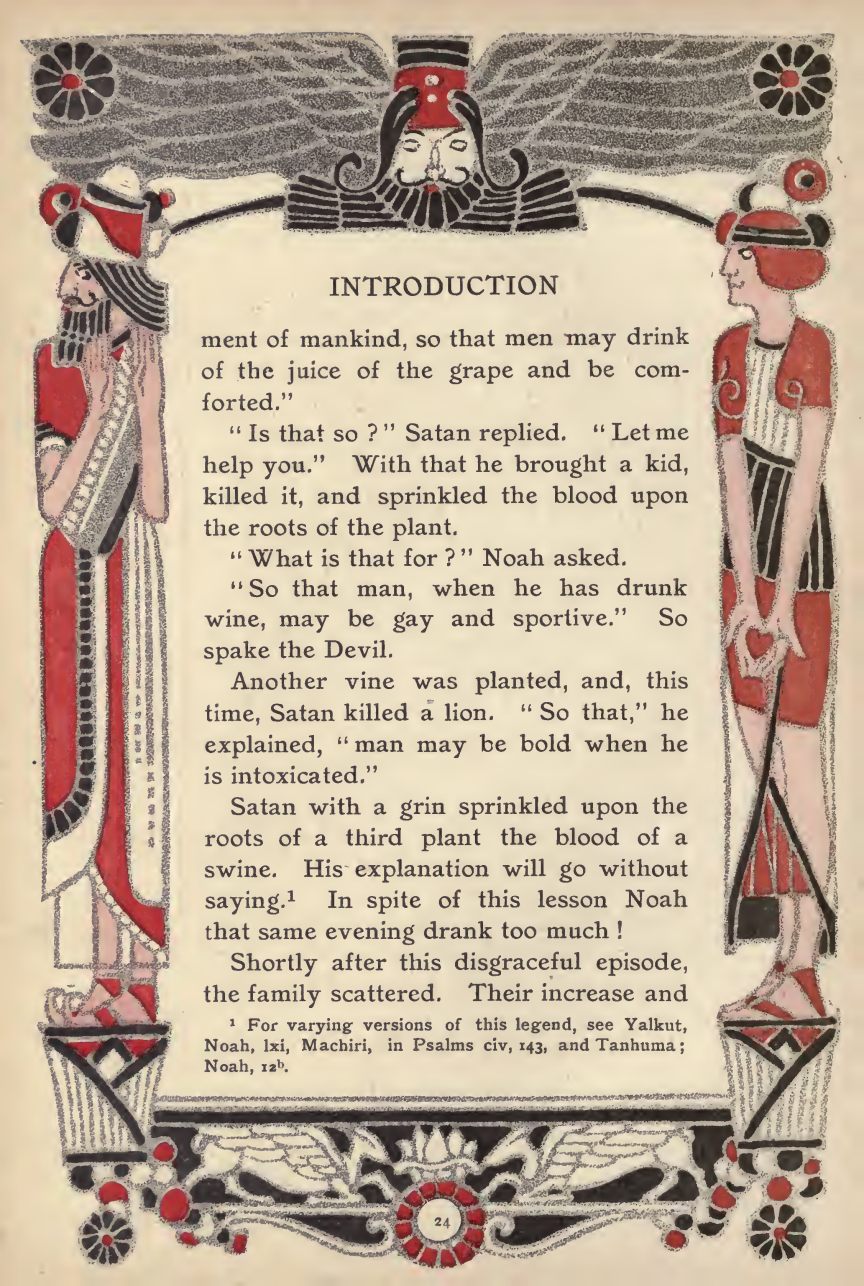
his possession of the magic book, the Torah.

The unfortunate result of Noah's wine-making is partly described in the Book of Genesis. But this account lets Ham off far more lightly than he deserved. The part he played in the affair according to more specific chroniclers was sufficient to warrant the curse his descendants writhe under to this day. Still their faces are black from his sin, still their hair is twisted, as their miserable ancestor twisted his inquisitive head.

Noah himself should have known better, for he had on that memorable day received a fair warning from no less a person than Eblis, the Prince of Darkness.

Noah, it appears, was busy planting his first vine when Satan strolled by. "What are you doing?" asked the Evil One.

"I am planting a vine, for the refresh-



ment of mankind, so that men may drink of the juice of the grape and be comforted."

"Is that so?" Satan replied. "Let me help you." With that he brought a kid, killed it, and sprinkled the blood upon the roots of the plant.

"What is that for?" Noah asked.

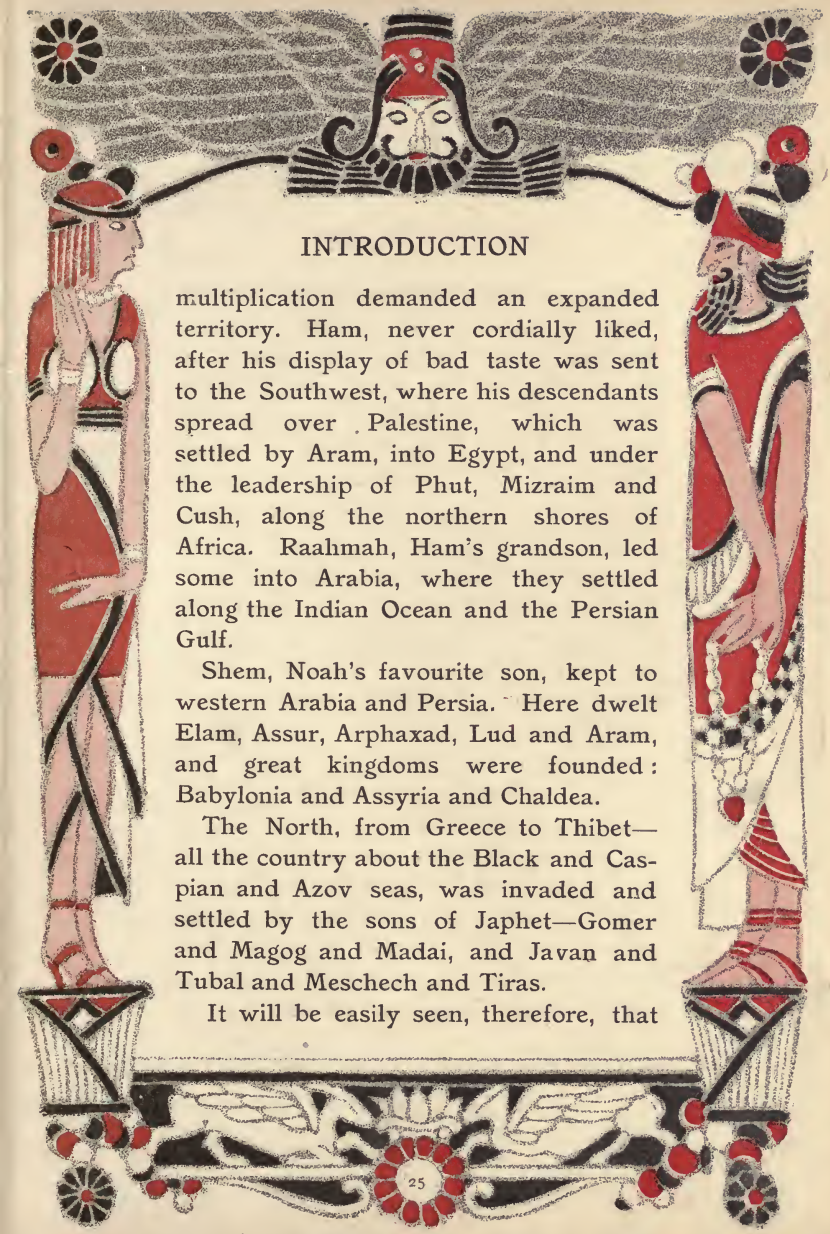
"So that man, when he has drunk wine, may be gay and sportive." So spake the Devil.

Another vine was planted, and, this time, Satan killed a lion. "So that," he explained, "man may be bold when he is intoxicated."

Satan with a grin sprinkled upon the roots of a third plant the blood of a swine. His explanation will go without saying.[1] In spite of this lesson Noah that same evening drank too much!

Shortly after this disgraceful episode, the family scattered. Their increase and

[1] For varying versions of this legend, see Yalkut, Noah, lxi, Machiri, in Psalms civ, 143, and Tanhuma; Noah, 12b.

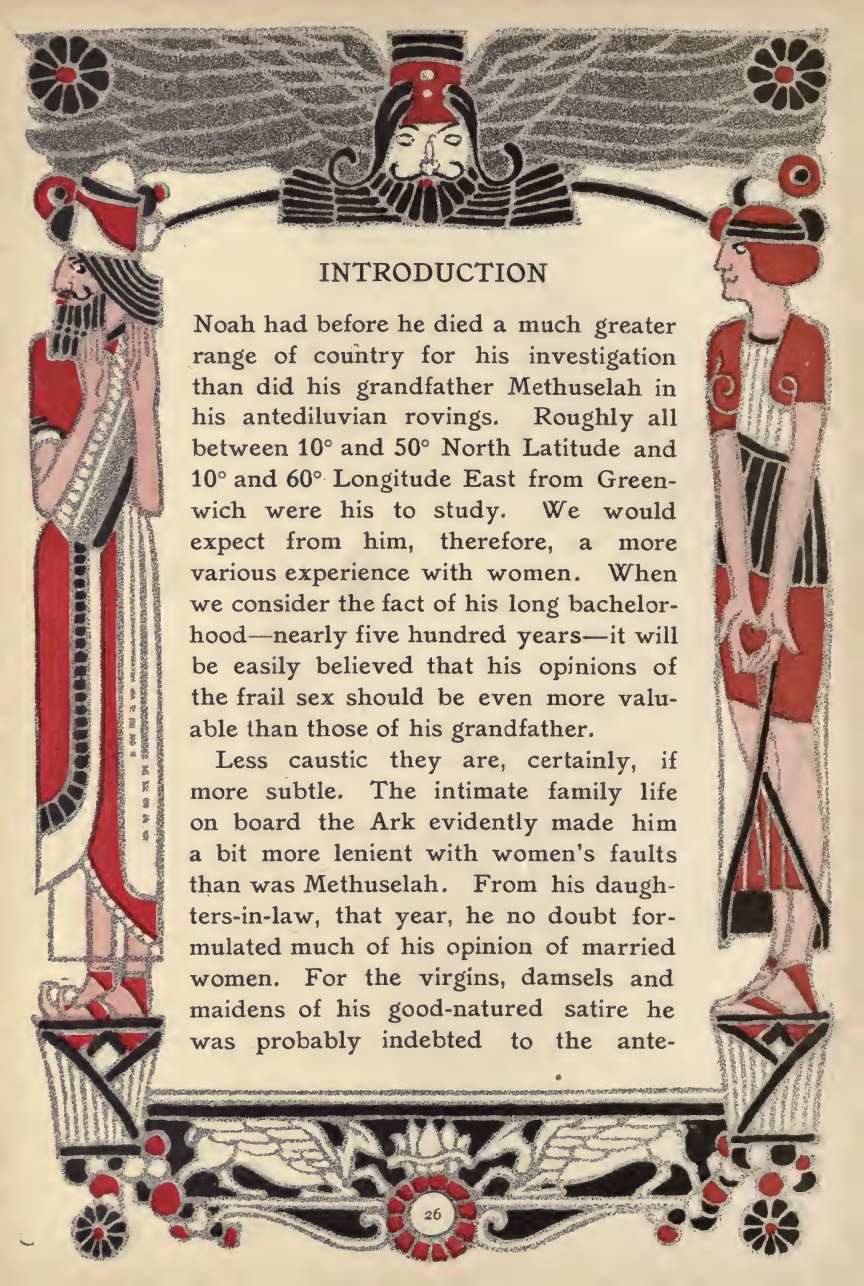


multiplication demanded an expanded territory. Ham, never cordially liked, after his display of bad taste was sent to the Southwest, where his descendants spread over Palestine, which was settled by Aram, into Egypt, and under the leadership of Phut, Mizraim and Cush, along the northern shores of Africa. Raahmah, Ham's grandson, led some into Arabia, where they settled along the Indian Ocean and the Persian Gulf.

Shem, Noah's favourite son, kept to western Arabia and Persia. Here dwelt Elam, Assur, Arphaxad, Lud and Aram, and great kingdoms were founded: Babylonia and Assyria and Chaldea.

The North, from Greece to Thibet—all the country about the Black and Caspian and Azov seas, was invaded and settled by the sons of Japhet—Gomer and Magog and Madai, and Javan and Tubal and Meschech and Tiras.

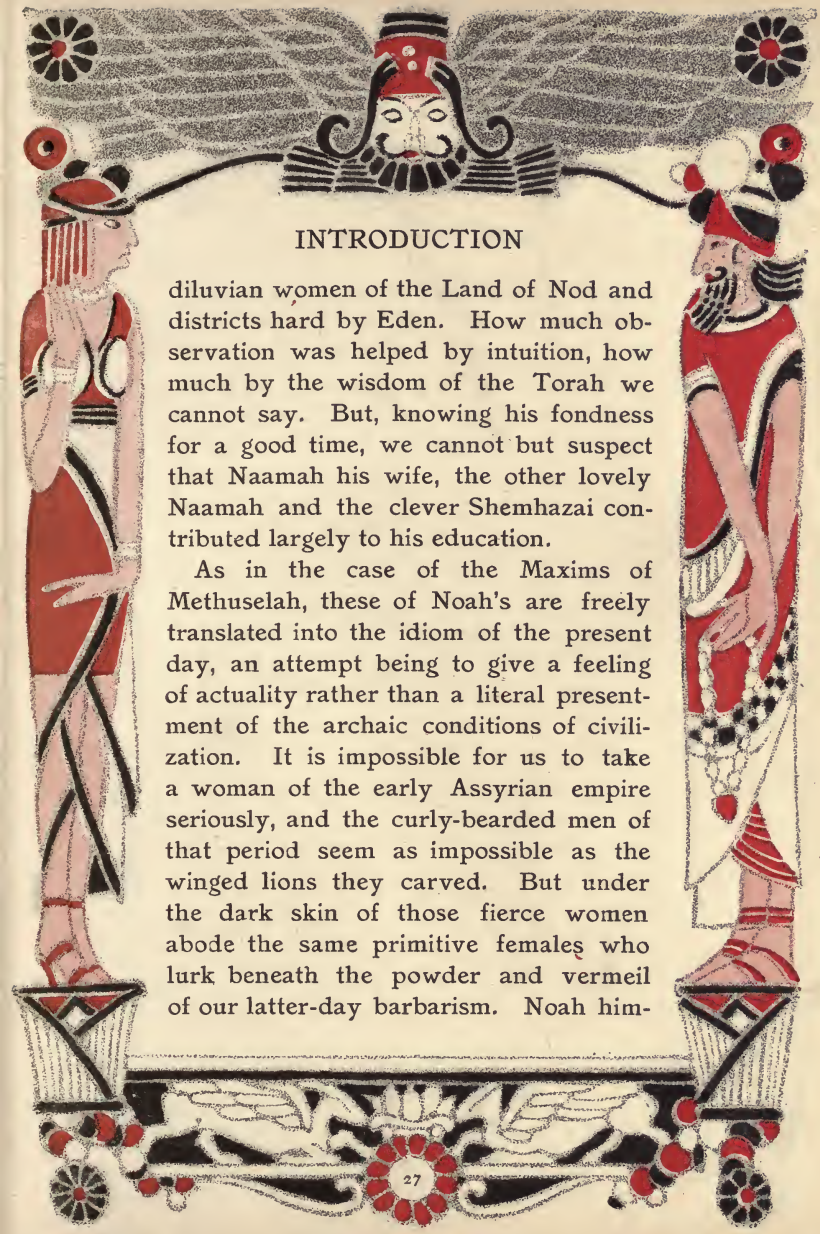
It will be easily seen, therefore, that



INTRODUCTION

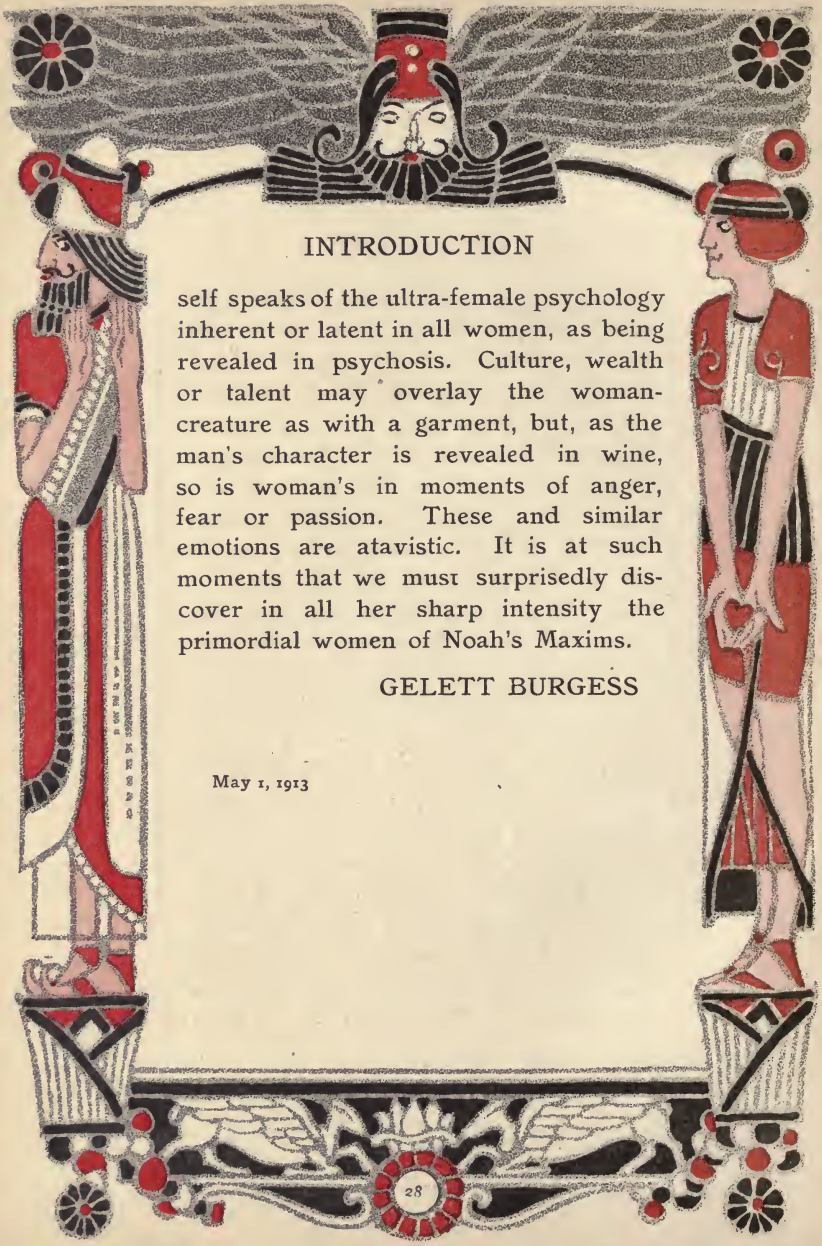
Noah had before he died a much greater range of country for his investigation than did his grandfather Methuselah in his antediluvian rovings. Roughly all between 10° and 50° North Latitude and 10° and 60° Longitude East from Greenwich were his to study. We would expect from him, therefore, a more various experience with women. When we consider the fact of his long bachelorhood—nearly five hundred years—it will be easily believed that his opinions of the frail sex should be even more valuable than those of his grandfather.

Less caustic they are, certainly, if more subtle. The intimate family life on board the Ark evidently made him a bit more lenient with women's faults than was Methuselah. From his daughters-in-law, that year, he no doubt formulated much of his opinion of married women. For the virgins, damsels and maidens of his good-natured satire he was probably indebted to the ante-



diluvian women of the Land of Nod and districts hard by Eden. How much observation was helped by intuition, how much by the wisdom of the Torah we cannot say. But, knowing his fondness for a good time, we cannot but suspect that Naamah his wife, the other lovely Naamah and the clever Shemhazai contributed largely to his education.

As in the case of the Maxims of Methuselah, these of Noah's are freely translated into the idiom of the present day, an attempt being to give a feeling of actuality rather than a literal presentment of the archaic conditions of civilization. It is impossible for us to take a woman of the early Assyrian empire seriously, and the curly-bearded men of that period seem as impossible as the winged lions they carved. But under the dark skin of those fierce women abode the same primitive females who lurk beneath the powder and vermeil of our latter-day barbarism. Noah him-



INTRODUCTION

self speaks of the ultra-female psychology inherent or latent in all women, as being revealed in psychosis. Culture, wealth or talent may overlay the woman-creature as with a garment, but, as the man's character is revealed in wine, so is woman's in moments of anger, fear or passion. These and similar emotions are atavistic. It is at such moments that we must surprisedly discover in all her sharp intensity the primordial women of Noah's Maxims.

GELETT BURGESS

May 1, 1913

THE MAXIMS OF NOAH

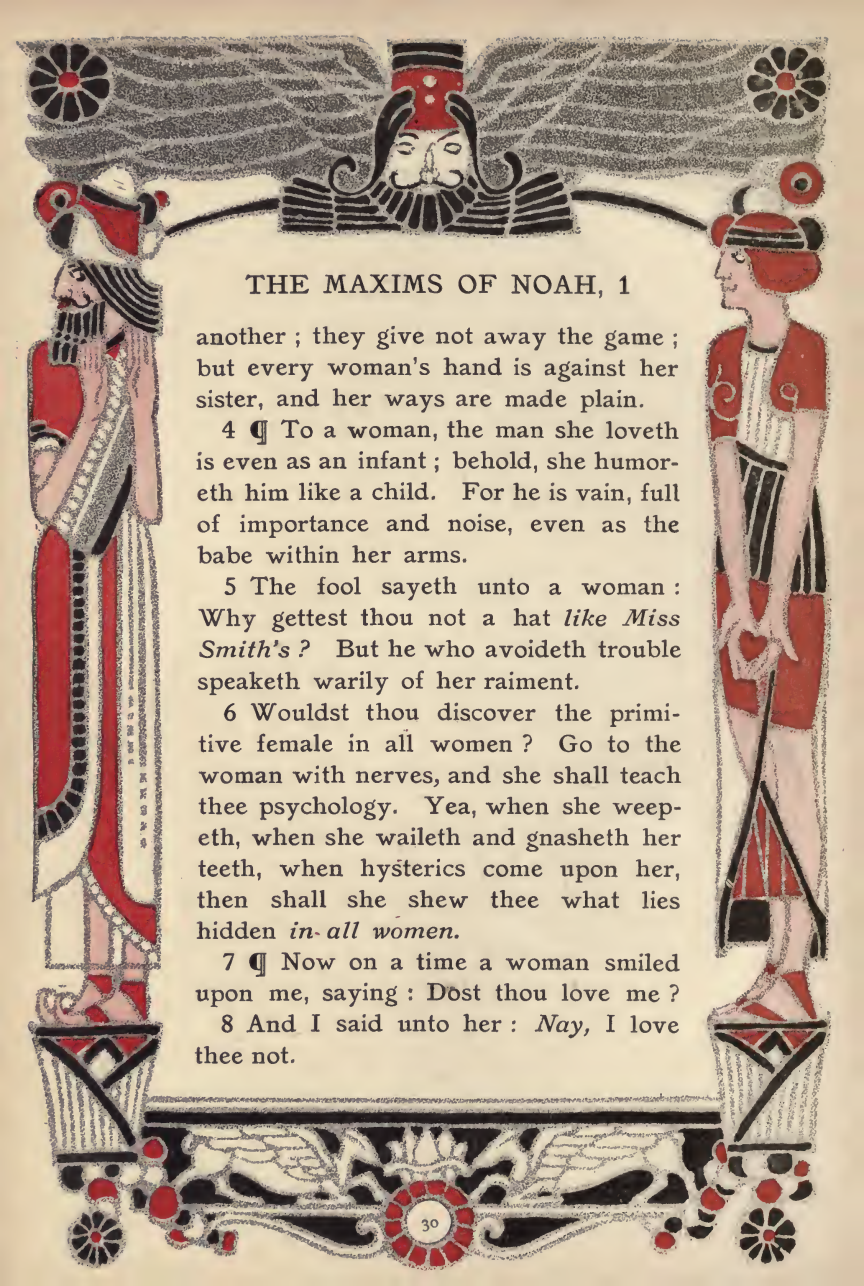
Chapter i

1 The proper understanding of woman availeth men mightily. 4 Divers precepts concerning her ways. 7 A woman's subtilty in roping in her victim shewn in a parable.

MY SON, consider the ways of women and be wise ; for he who knoweth them not is as one who walketh blindfold over fly-paper ; he shall become sore *entangled.*

2 From women mayest thou learn of women ; even from her who fooleth thee shalt thou know how others would fain fool thee.

3 For men are comrades one with



another ; they give not away the game ; but every woman's hand is against her sister, and her ways are made plain.

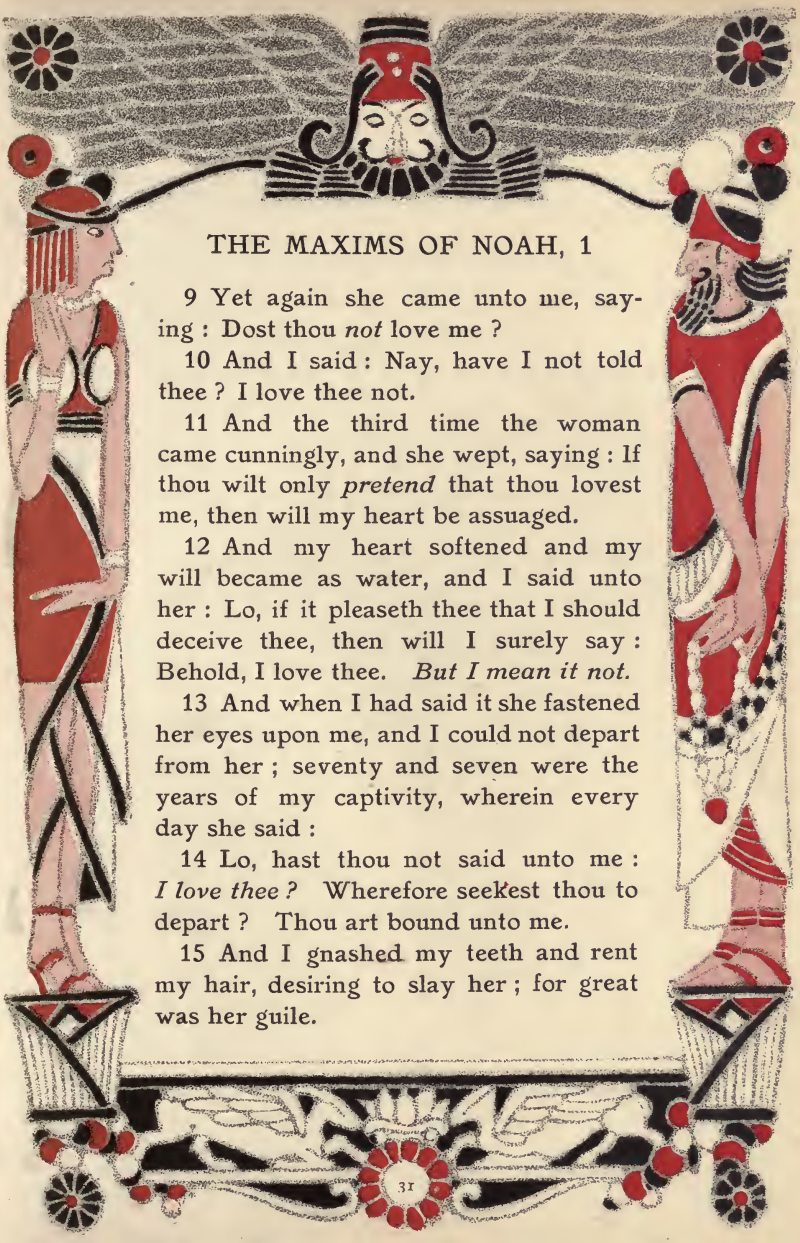
4 ¶ To a woman, the man she loveth is even as an infant ; behold, she humoreth him like a child. For he is vain, full of importance and noise, even as the babe within her arms.

5 The fool sayeth unto a woman : Why gettest thou not a hat *like Miss Smith's ?* But he who avoideth trouble speaketh warily of her raiment.

6 Wouldst thou discover the primitive female in all women ? Go to the woman with nerves, and she shall teach thee psychology. Yea, when she weepeth, when she waileth and gnasheth her teeth, when hysterics come upon her, then shall she shew thee what lies hidden *in all women.*

7 ¶ Now on a time a woman smiled upon me, saying : Dost thou love me ?

8 And I said unto her : *Nay,* I love thee not.



THE MAXIMS OF NOAH, 1

9 Yet again she came unto me, saying : Dost thou *not* love me ?

10 And I said : Nay, have I not told thee ? I love thee not.

11 And the third time the woman came cunningly, and she wept, saying : If thou wilt only *pretend* that thou lovest me, then will my heart be assuaged.

12 And my heart softened and my will became as water, and I said unto her : Lo, if it pleaseth thee that I should deceive thee, then will I surely say : Behold, I love thee. *But I mean it not.*

13 And when I had said it she fastened her eyes upon me, and I could not depart from her ; seventy and seven were the years of my captivity, wherein every day she said :

14 Lo, hast thou not said unto me : *I love thee ?* Wherefore seekest thou to depart ? Thou art bound unto me.

15 And I gnashed my teeth and rent my hair, desiring to slay her ; for great was her guile.

Chapter ii

1 Women's immemorial bromides. 2 A waiter's ways compared to those of a woman. 5 How to rule over women. 9 Insult and flattery both excellently practised by women. 12 Two views of the female sex.

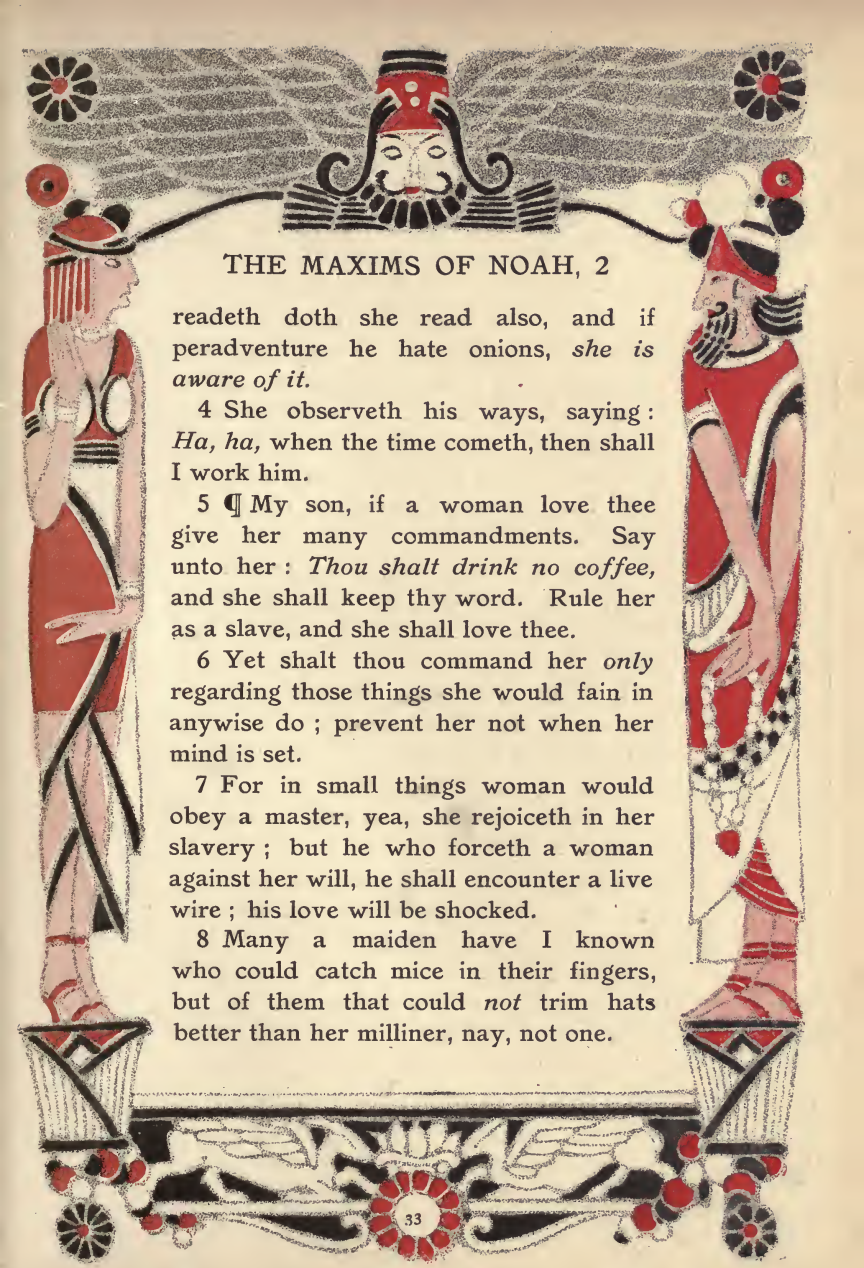
OF THE women who have said unto me: *Lo, I will tell thee what I have dared tell no other man,* have I counted upward of six hundred; and of them who said: *Thou understandest me as hath no man,* behold, the wilderness would not hold them.

2 ¶ My son, observe the waiter at the restaurant, how he studieth his victims, searching out their weaknesses, that his tips may be large. Lo, I say unto thee, so doth a woman study her prey that she may accomplish her will.

3 Whether he liketh blue she noticeth, and if he admire green it doth not escape her; the books that he

THE LESSON OF THE WAITER ; II, 2.

CHOOSING THE KISSABLE ; XVI, 6.



readeth doth she read also, and if peradventure he hate onions, *she is aware of it.*

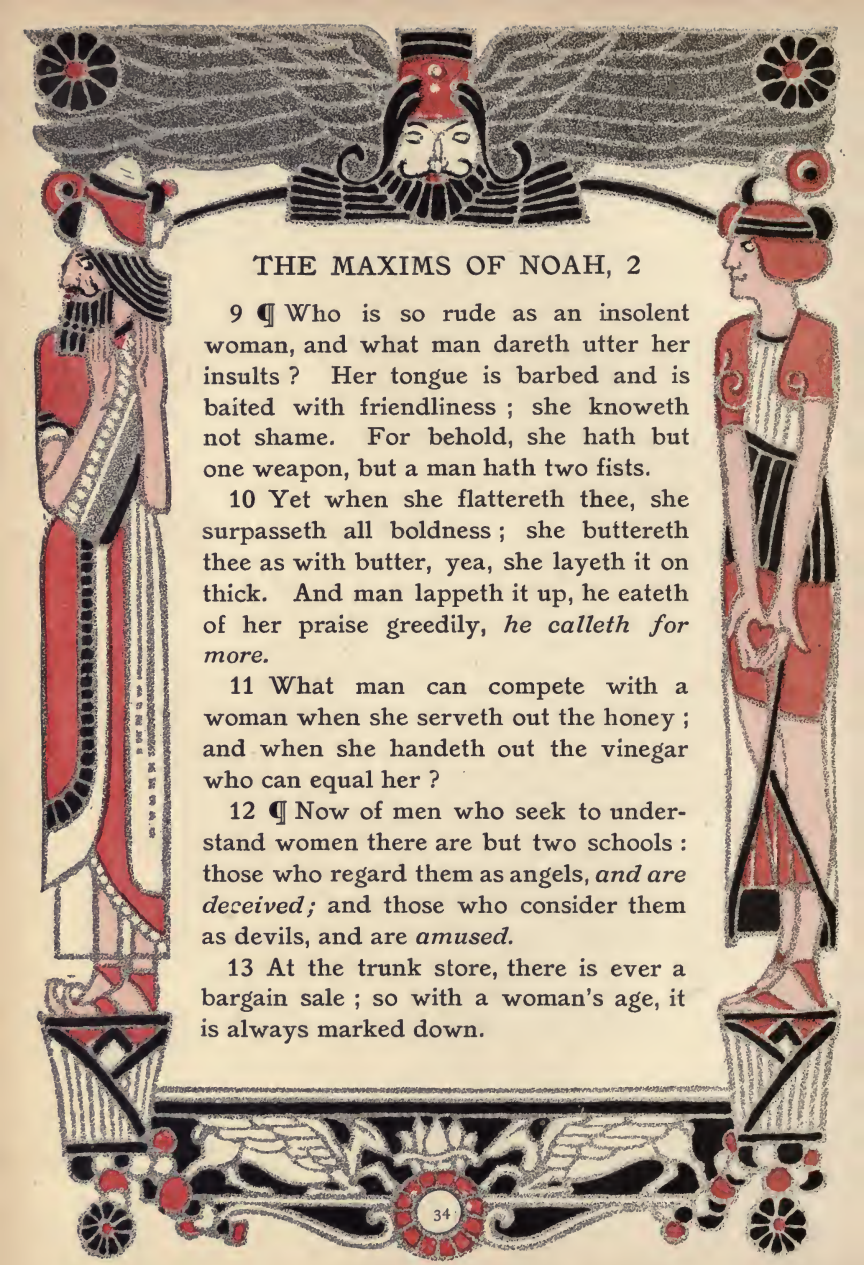
4 She observeth his ways, saying: *Ha, ha,* when the time cometh, then shall I work him.

5 ¶ My son, if a woman love thee give her many commandments. Say unto her: *Thou shalt drink no coffee,* and she shall keep thy word. Rule her as a slave, and she shall love thee.

6 Yet shalt thou command her *only* regarding those things she would fain in anywise do; prevent her not when her mind is set.

7 For in small things woman would obey a master, yea, she rejoiceth in her slavery; but he who forceth a woman against her will, he shall encounter a live wire; his love will be shocked.

8 Many a maiden have I known who could catch mice in their fingers, but of them that could *not* trim hats better than her milliner, nay, not one.



THE MAXIMS OF NOAH, 2

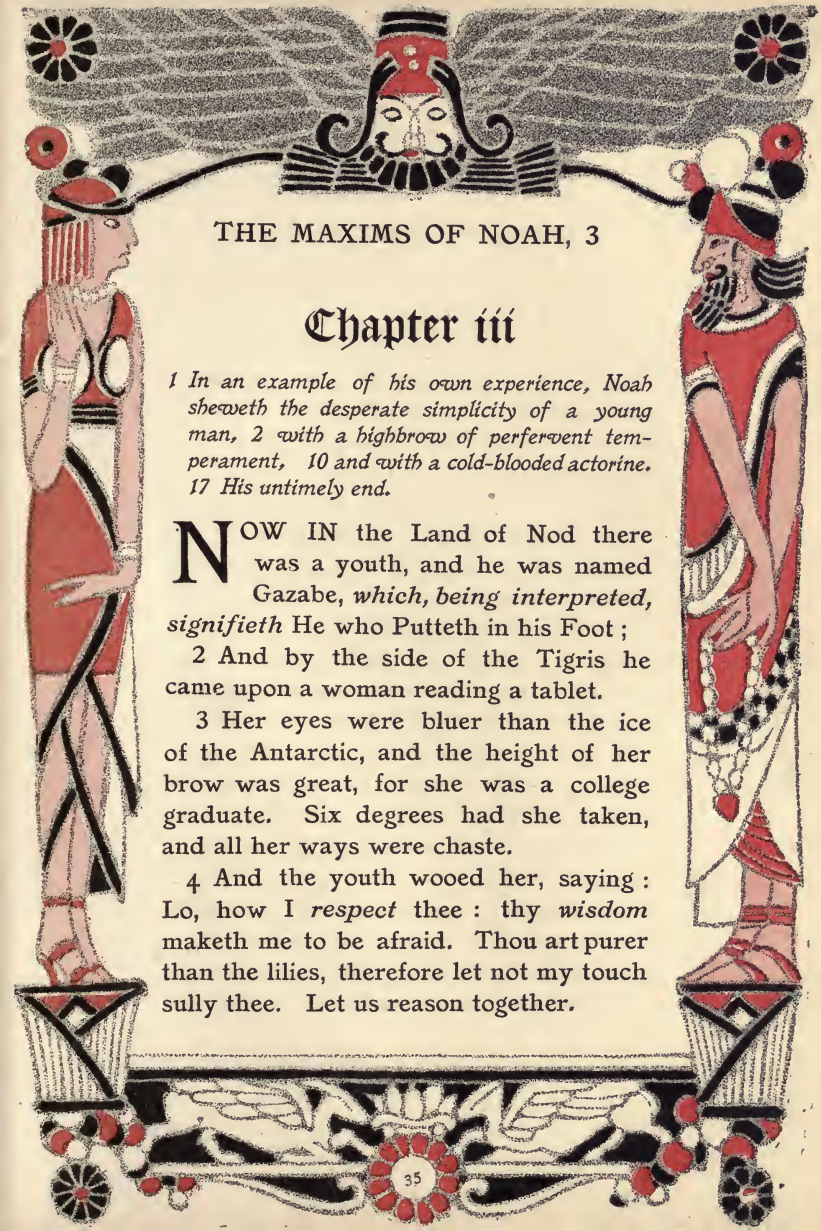
9 ¶ Who is so rude as an insolent woman, and what man dareth utter her insults ? Her tongue is barbed and is baited with friendliness ; she knoweth not shame. For behold, she hath but one weapon, but a man hath two fists.

10 Yet when she flattereth thee, she surpasseth all boldness ; she buttereth thee as with butter, yea, she layeth it on thick. And man lappeth it up, he eateth of her praise greedily, *he calleth for more.*

11 What man can compete with a woman when she serveth out the honey ; and when she handeth out the vinegar who can equal her ?

12 ¶ Now of men who seek to understand women there are but two schools : those who regard them as angels, *and are deceived ;* and those who consider them as devils, and are *amused.*

13 At the trunk store, there is ever a bargain sale ; so with a woman's age, it is always marked down.



Chapter iii

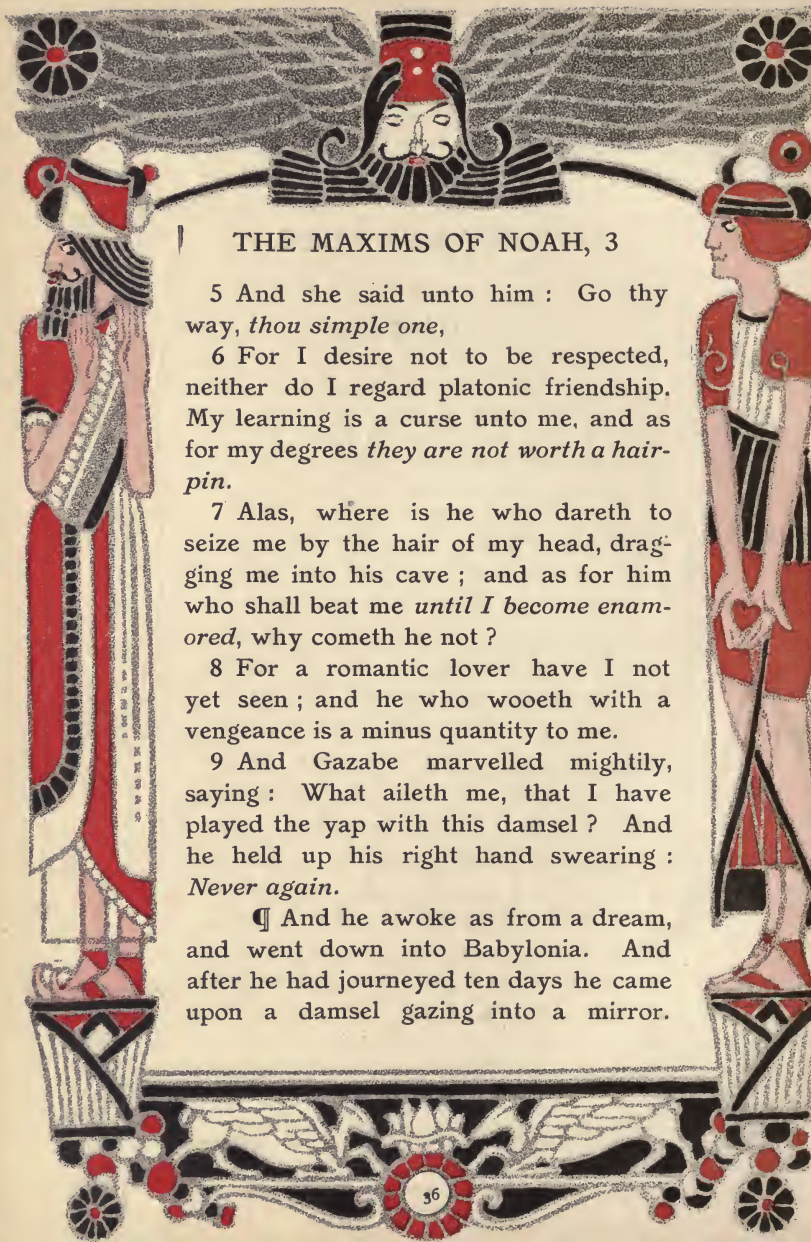
1 In an example of his own experience, Noah sheweth the desperate simplicity of a young man, 2 with a highbrow of perfervent temperament, 10 and with a cold-blooded actorine. 17 His untimely end.

NOW IN the Land of Nod there was a youth, and he was named Gazabe, *which, being interpreted, signifieth* He who Putteth in his Foot;

2 And by the side of the Tigris he came upon a woman reading a tablet.

3 Her eyes were bluer than the ice of the Antarctic, and the height of her brow was great, for she was a college graduate. Six degrees had she taken, and all her ways were chaste.

4 And the youth wooed her, saying: Lo, how I *respect* thee: thy *wisdom* maketh me to be afraid. Thou art purer than the lilies, therefore let not my touch sully thee. Let us reason together.



THE MAXIMS OF NOAH, 3

5 And she said unto him : Go thy way, *thou simple one*,

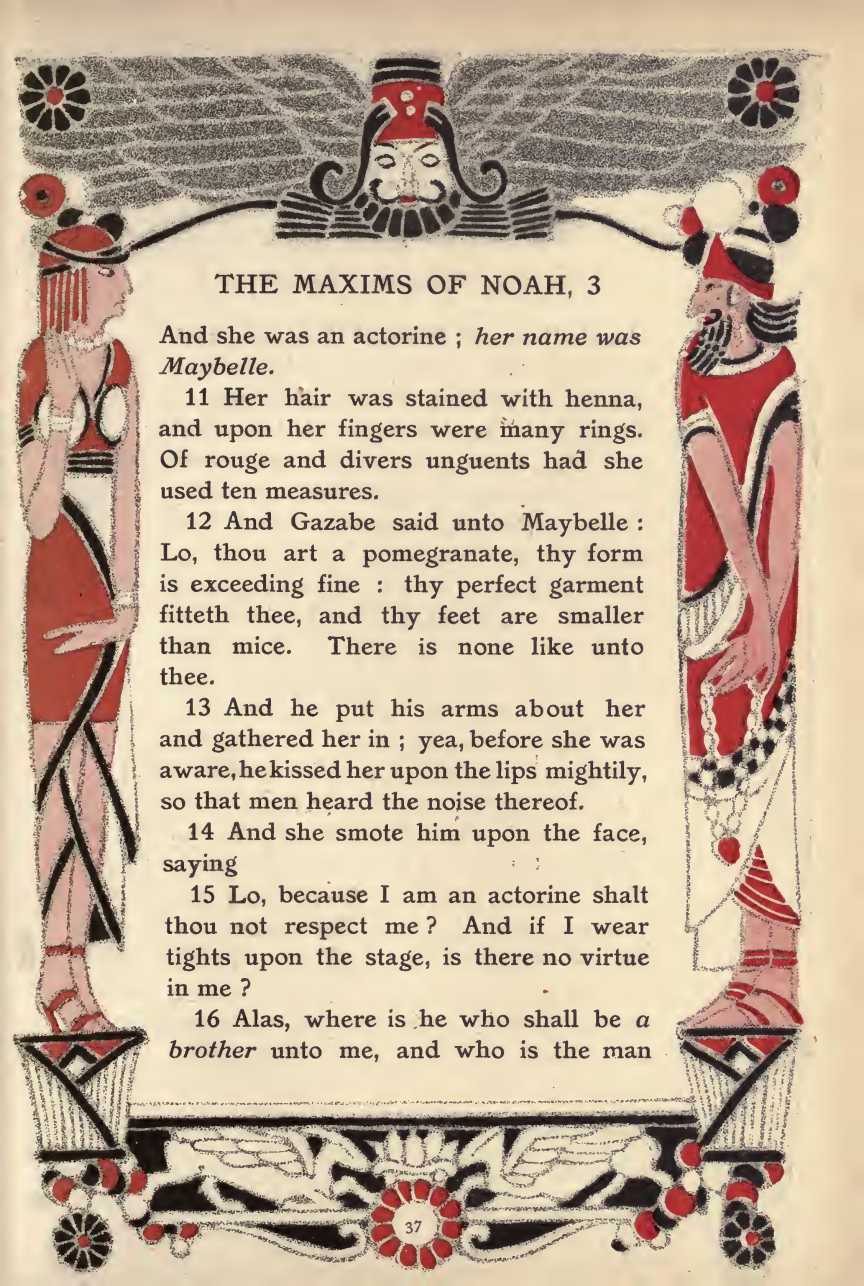
6 For I desire not to be respected, neither do I regard platonic friendship. My learning is a curse unto me, and as for my degrees *they are not worth a hair-pin.*

7 Alas, where is he who dareth to seize me by the hair of my head, dragging me into his cave ; and as for him who shall beat me *until I become enamored*, why cometh he not ?

8 For a romantic lover have I not yet seen ; and he who wooeth with a vengeance is a minus quantity to me.

9 And Gazabe marvelled mightily, saying : What aileth me, that I have played the yap with this damsel ? And he held up his right hand swearing : *Never again.*

¶ And he awoke as from a dream, and went down into Babylonia. And after he had journeyed ten days he came upon a damsel gazing into a mirror.



And she was an actorine ; *her name was Maybelle.*

11 Her hair was stained with henna, and upon her fingers were many rings. Of rouge and divers unguents had she used ten measures.

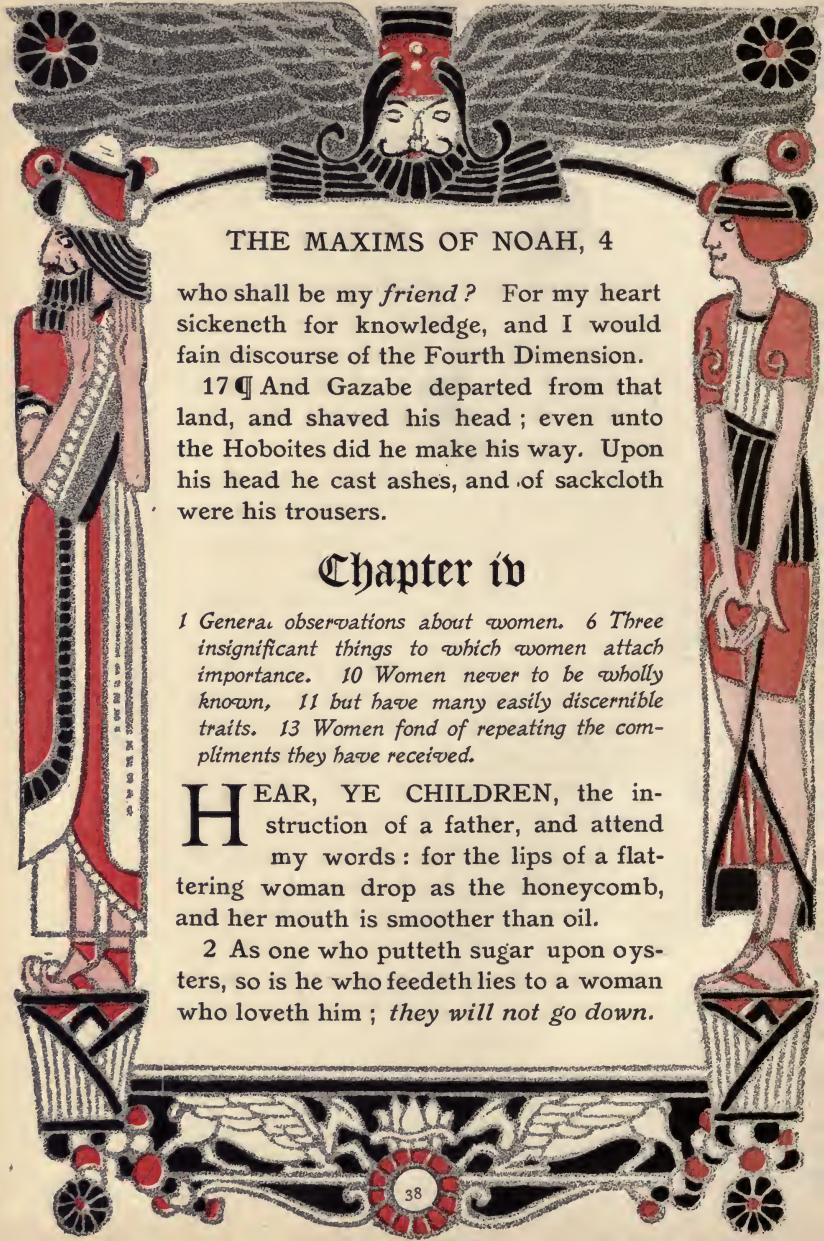
12 And Gazabe said unto Maybelle : Lo, thou art a pomegranate, thy form is exceeding fine : thy perfect garment fitteth thee, and thy feet are smaller than mice. There is none like unto thee.

13 And he put his arms about her and gathered her in ; yea, before she was aware, he kissed her upon the lips mightily, so that men heard the noise thereof.

14 And she smote him upon the face, saying

15 Lo, because I am an actorine shalt thou not respect me ? And if I wear tights upon the stage, is there no virtue in me ?

16 Alas, where is he who shall be *a brother* unto me, and who is the man



who shall be my *friend?* For my heart sickeneth for knowledge, and I would fain discourse of the Fourth Dimension.

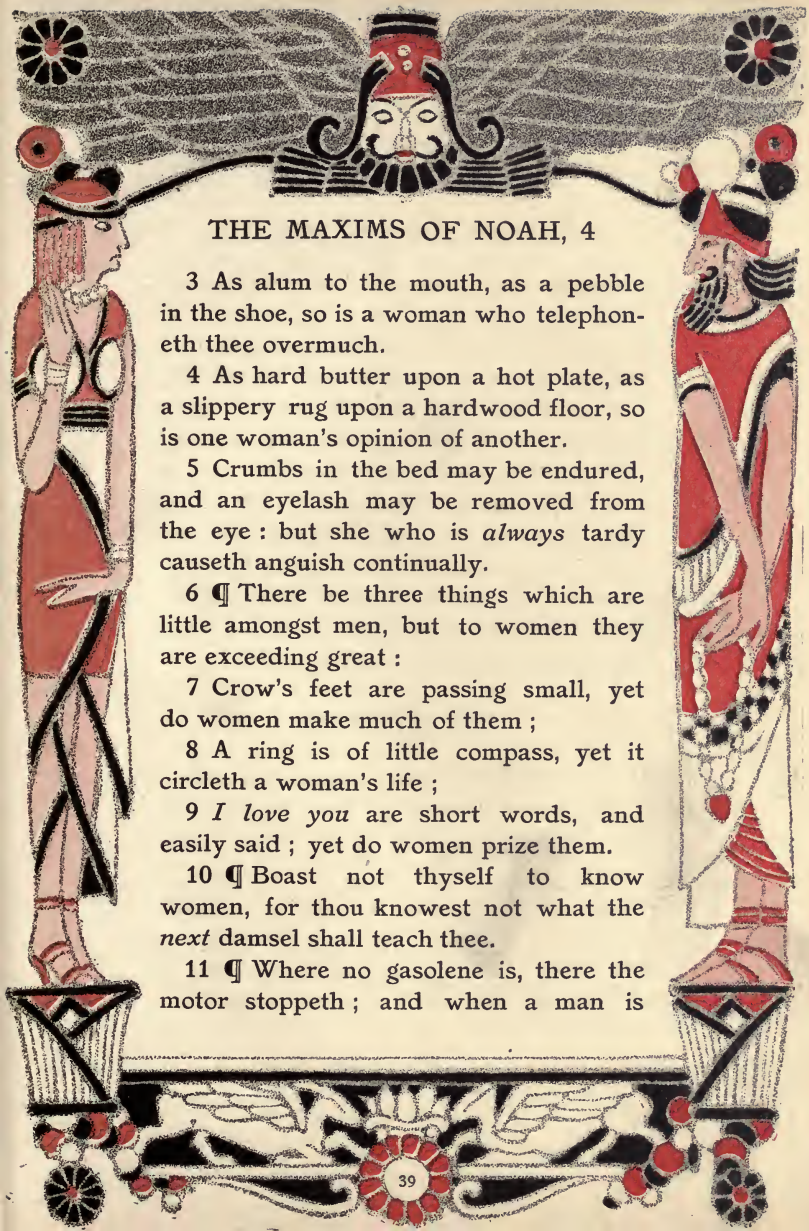
17 ¶ And Gazabe departed from that land, and shaved his head; even unto the Hoboites did he make his way. Upon his head he cast ashes, and of sackcloth were his trousers.

Chapter iv

1 General observations about women. 6 Three insignificant things to which women attach importance. 10 Women never to be wholly known, 11 but have many easily discernible traits. 13 Women fond of repeating the compliments they have received.

HEAR, YE CHILDREN, the instruction of a father, and attend my words: for the lips of a flattering woman drop as the honeycomb, and her mouth is smoother than oil.

2 As one who putteth sugar upon oysters, so is he who feedeth lies to a woman who loveth him; *they will not go down.*



THE MAXIMS OF NOAH, 4

3 As alum to the mouth, as a pebble in the shoe, so is a woman who telephoneth thee overmuch.

4 As hard butter upon a hot plate, as a slippery rug upon a hardwood floor, so is one woman's opinion of another.

5 Crumbs in the bed may be endured, and an eyelash may be removed from the eye : but she who is *always* tardy causeth anguish continually.

6 ¶ There be three things which are little amongst men, but to women they are exceeding great :

7 Crow's feet are passing small, yet do women make much of them ;

8 A ring is of little compass, yet it circleth a woman's life ;

9 *I love you* are short words, and easily said ; yet do women prize them.

10 ¶ Boast not thyself to know women, for thou knowest not what the *next* damsel shall teach thee.

11 ¶ Where no gasolene is, there the motor stoppeth ; and when a man is

married, then do the virgins forsake him.

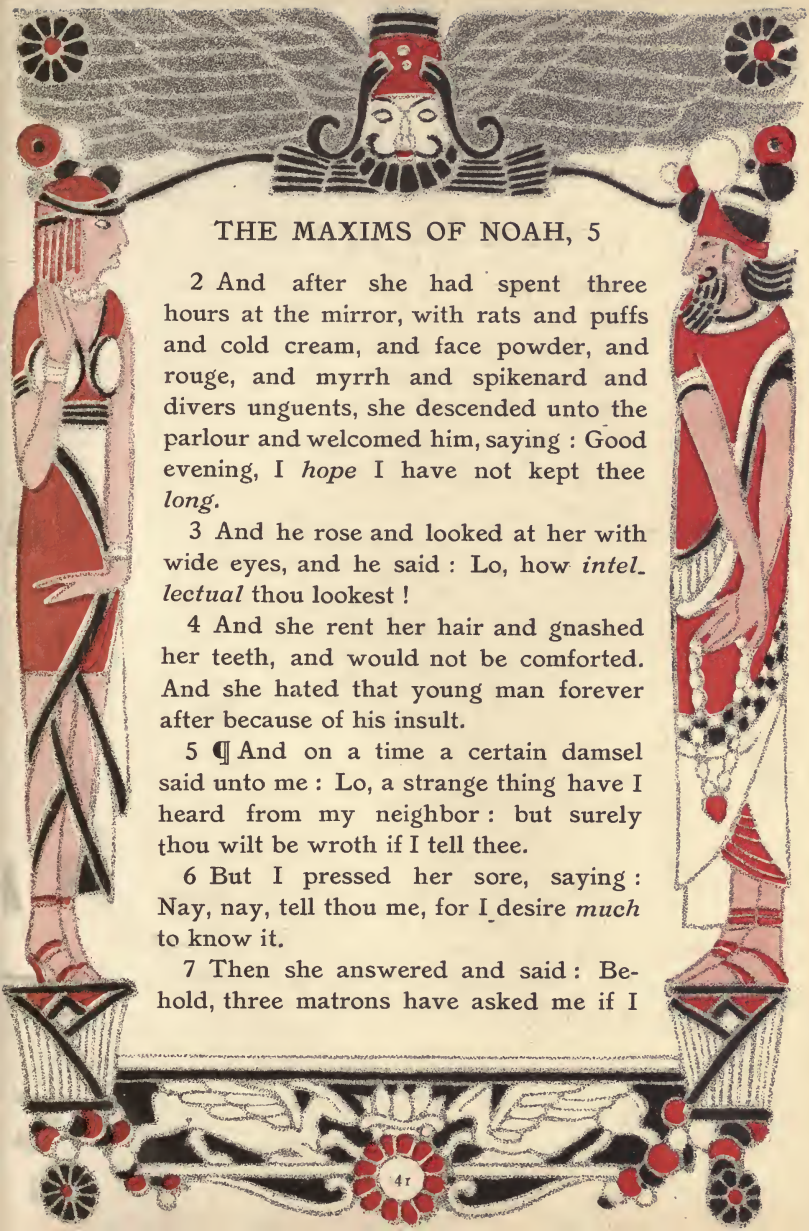
12 Knowest thou a man who is subtile to please women? Lo, he shall be counted *amongst those present.* Seest thou a youth diligent with old women? Behold, his way is made smooth.

13 ¶ Knowest thou the land where the damsels eschew confectionery and the young men know not the baseball scores? There alone shalt thou find the damsel who repeateth not unto her lover the compliments she hath received.

Chapter v

1 Of a youth who paid an unpardonable compliment, 5 and a damsel whose work was lumpy. 9 Women in automobiles. 10 Their prejudice 11 and modesty. 13 Beauty excuseth solecisms.

AND BEHOLD, there was a virgin in Babylon, who had a lover; and she desired much to be fair in his sight;



2 And after she had spent three hours at the mirror, with rats and puffs and cold cream, and face powder, and rouge, and myrrh and spikenard and divers unguents, she descended unto the parlour and welcomed him, saying : Good evening, I *hope* I have not kept thee *long.*

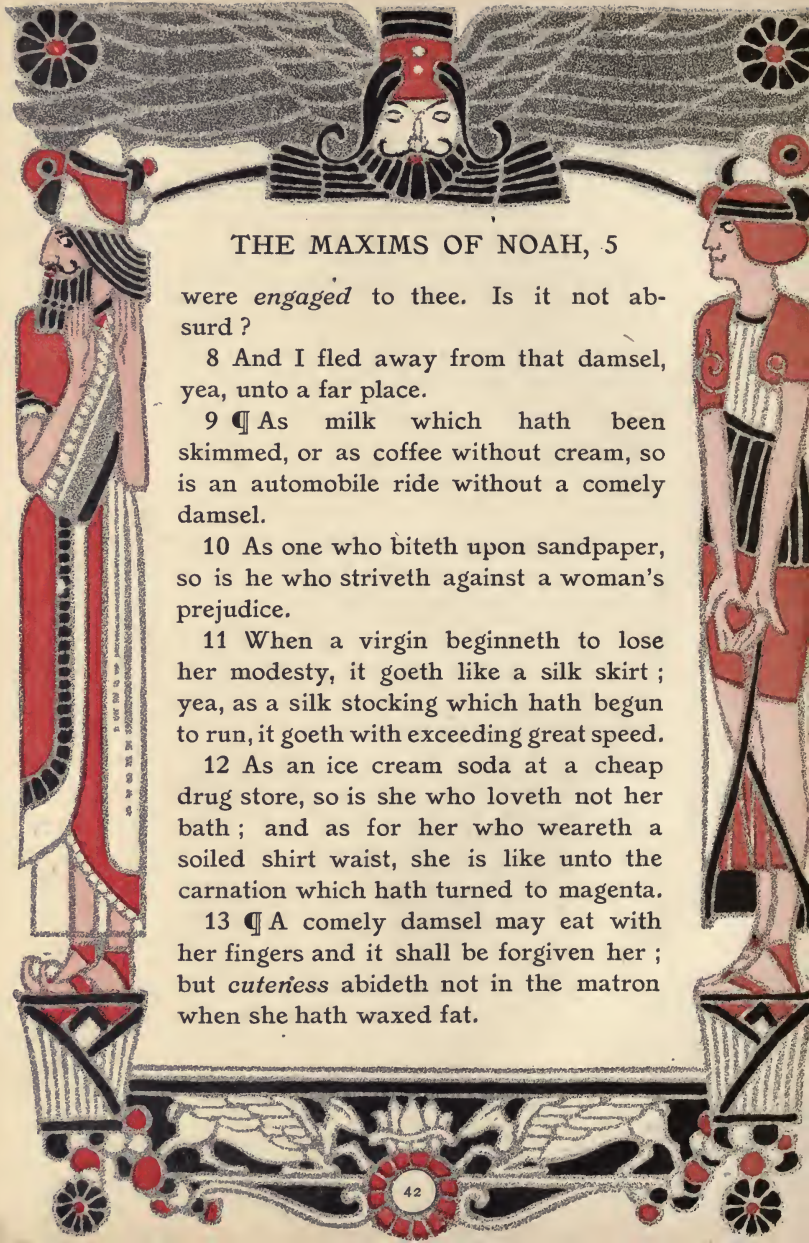
3 And he rose and looked at her with wide eyes, and he said : Lo, how *intellectual* thou lookest !

4 And she rent her hair and gnashed her teeth, and would not be comforted. And she hated that young man forever after because of his insult.

5 ¶ And on a time a certain damsel said unto me : Lo, a strange thing have I heard from my neighbor : but surely thou wilt be wroth if I tell thee.

6 But I pressed her sore, saying : Nay, nay, tell thou me, for I desire *much* to know it.

7 Then she answered and said : Behold, three matrons have asked me if I



were *engaged* to thee. Is it not absurd ?

8 And I fled away from that damsel, yea, unto a far place.

9 ¶ As milk which hath been skimmed, or as coffee without cream, so is an automobile ride without a comely damsel.

10 As one who biteth upon sandpaper, so is he who striveth against a woman's prejudice.

11 When a virgin beginneth to lose her modesty, it goeth like a silk skirt ; yea, as a silk stocking which hath begun to run, it goeth with exceeding great speed.

12 As an ice cream soda at a cheap drug store, so is she who loveth not her bath ; and as for her who weareth a soiled shirt waist, she is like unto the carnation which hath turned to magenta.

13 ¶ A comely damsel may eat with her fingers and it shall be forgiven her ; but *cuteness* abideth not in the matron when she hath waxed fat.

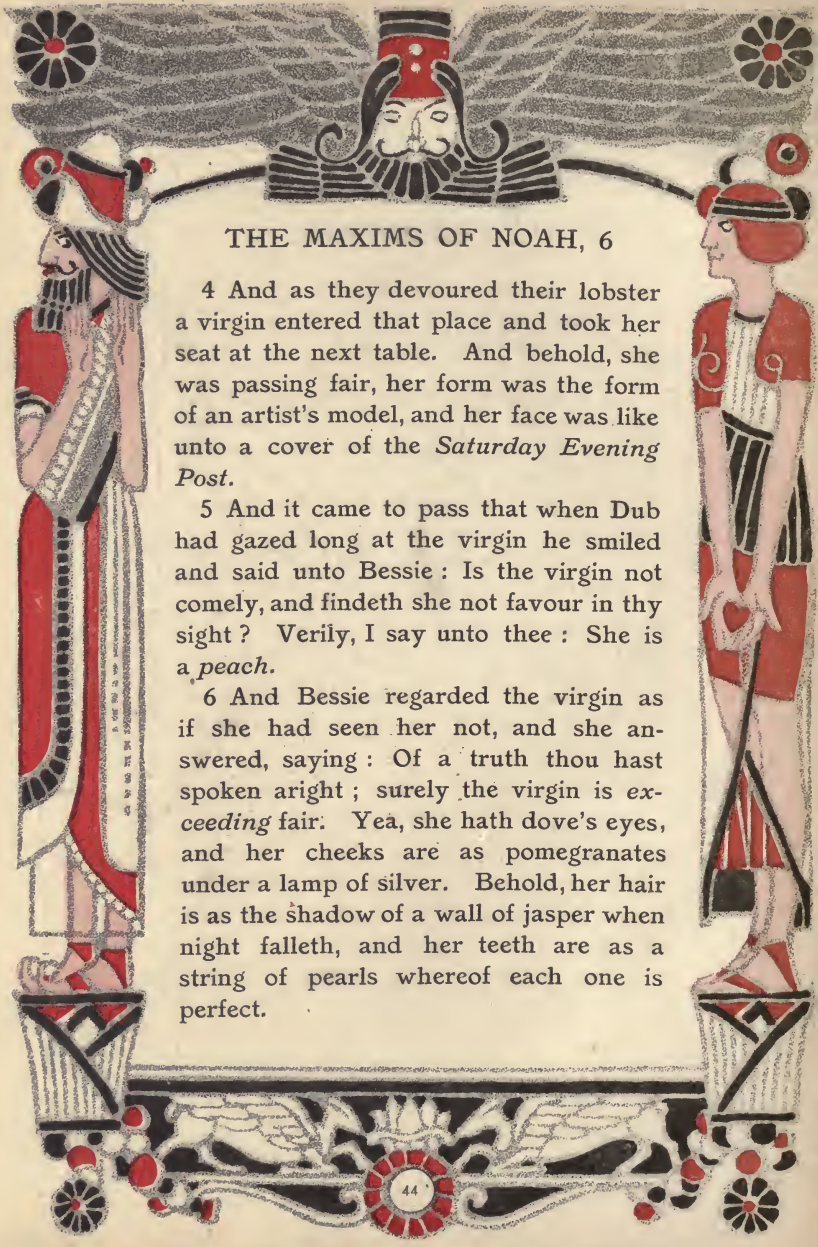
Chapter vi

1 Noah, in the story of Dub of Nod, and Bessie, the good-looker of Hiddekel, sheweth how exceeding little can be learned of women's temporary behaviour as a predicate of her future conduct. 12 What women can win, 13 and what women can keep men. 14 Table manners 15 and railroad etiquette. 17 The one useless question.

NOW THERE was a youth who lived in the Land of Nod, on the east of Eden, and his name was Dub, *which is to say:* He who is slow in the head.

2 And he fell enamored of a maiden who dwelt by the river Hiddekel; and her name was *Bessie.*

3 Now it came to pass that Dub invited the damsel to sit at meat with him in a public place, and as they sat waiting they listened to the sound of loud timbrels and saw much people.

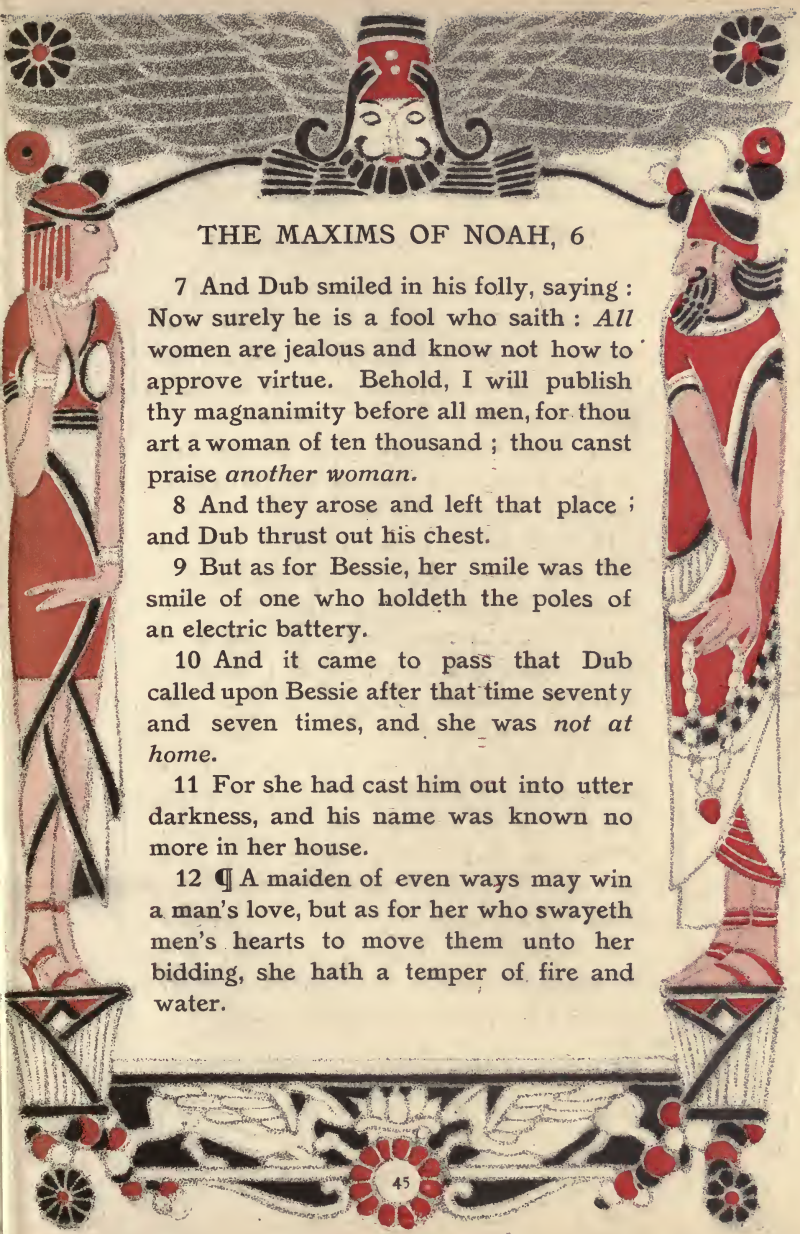


THE MAXIMS OF NOAH, 6

4 And as they devoured their lobster a virgin entered that place and took her seat at the next table. And behold, she was passing fair, her form was the form of an artist's model, and her face was like unto a cover of the *Saturday Evening Post.*

5 And it came to pass that when Dub had gazed long at the virgin he smiled and said unto Bessie: Is the virgin not comely, and findeth she not favour in thy sight? Verily, I say unto thee: She is a *peach.*

6 And Bessie regarded the virgin as if she had seen her not, and she answered, saying: Of a truth thou hast spoken aright; surely the virgin is *exceeding* fair. Yea, she hath dove's eyes, and her cheeks are as pomegranates under a lamp of silver. Behold, her hair is as the shadow of a wall of jasper when night falleth, and her teeth are as a string of pearls whereof each one is perfect.



THE MAXIMS OF NOAH, 6

7 And Dub smiled in his folly, saying: Now surely he is a fool who saith: *All* women are jealous and know not how to approve virtue. Behold, I will publish thy magnanimity before all men, for thou art a woman of ten thousand; thou canst praise *another woman.*

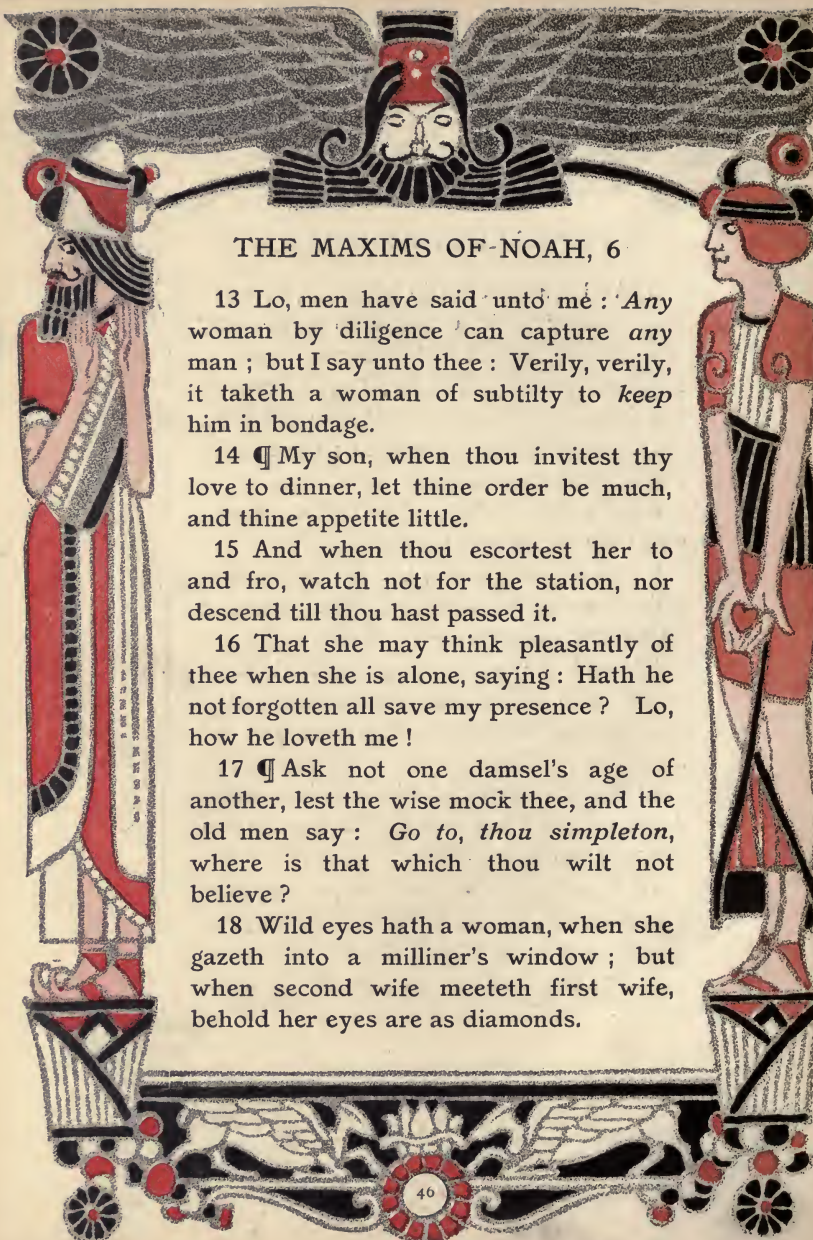
8 And they arose and left that place; and Dub thrust out his chest.

9 But as for Bessie, her smile was the smile of one who holdeth the poles of an electric battery.

10 And it came to pass that Dub called upon Bessie after that time seventy and seven times, and she was *not at home.*

11 For she had cast him out into utter darkness, and his name was known no more in her house.

12 ¶ A maiden of even ways may win a man's love, but as for her who swayeth men's hearts to move them unto her bidding, she hath a temper of fire and water.



THE MAXIMS OF NOAH, 6

13 Lo, men have said unto me: *Any* woman by diligence can capture *any* man; but I say unto thee: Verily, verily, it taketh a woman of subtilty to *keep* him in bondage.

14 ¶ My son, when thou invitest thy love to dinner, let thine order be much, and thine appetite little.

15 And when thou escortest her to and fro, watch not for the station, nor descend till thou hast passed it.

16 That she may think pleasantly of thee when she is alone, saying: Hath he not forgotten all save my presence? Lo, how he loveth me!

17 ¶ Ask not one damsel's age of another, lest the wise mock thee, and the old men say: *Go to, thou simpleton*, where is that which thou wilt not believe?

18 Wild eyes hath a woman, when she gazeth into a milliner's window; but when second wife meeteth first wife, behold her eyes are as diamonds.

Chapter vii

1 Divers observations about women. 6 Three things women fear. 8 True love always inarticulate, 11 and full of moods. 12 Desperate expedient of a vain woman.

TAKE HEED lest thou speak not to one woman concerning another, otherwise thou shalt have no reward of the subtile ;

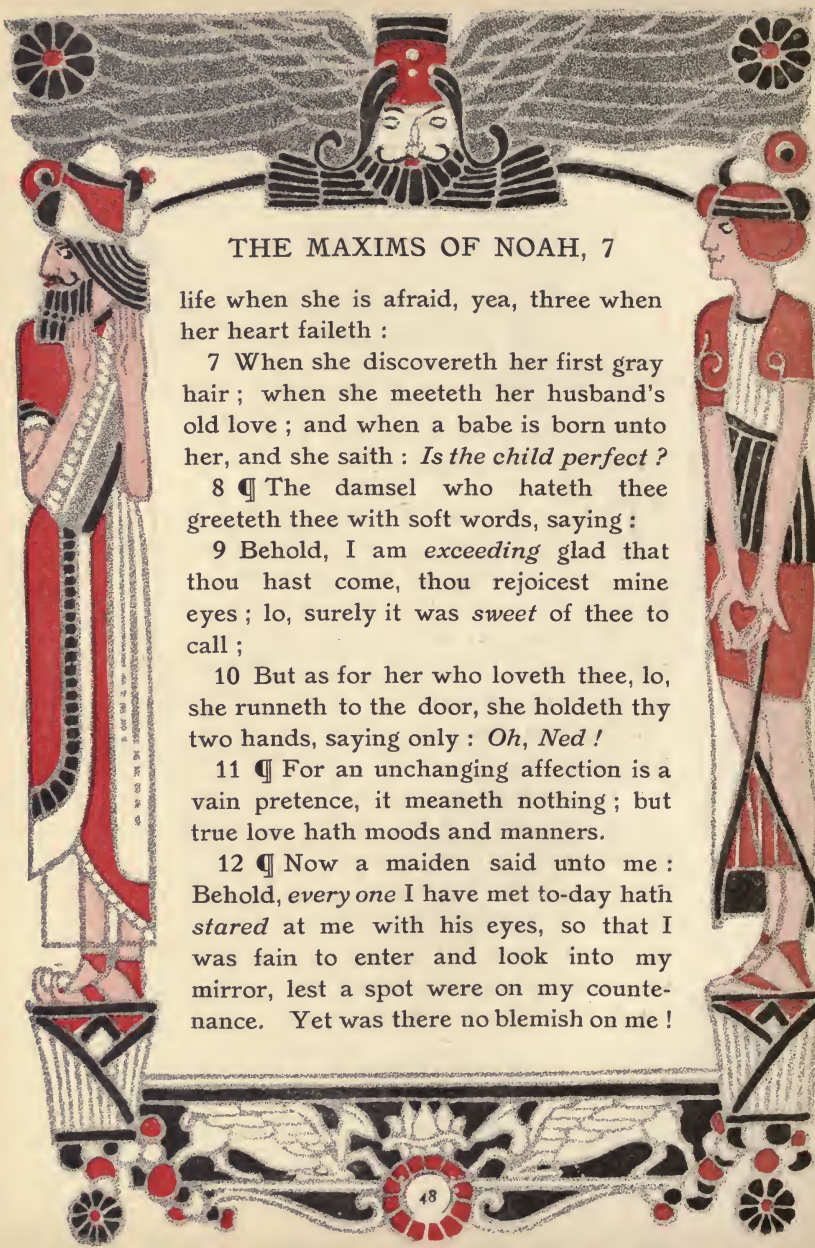
2 But when thou goest amongst women, let not thy *left* girl know what thy *right* girl doeth.

3 My son, many a damsel is a kitten with men, who is a cat with women.

4 As one who seeketh to fold a newspaper in a high wind, so is he who argueth with an angry woman.

5 As a high-necked damsel at a ball, so is love without danger ; and a fair maiden without wit is like unto a pair of cleaned gloves, she lasteth but a day.

6 ¶ There be two times in a woman's



life when she is afraid, yea, three when her heart faileth :

7 When she discovereth her first gray hair ; when she meeteth her husband's old love ; and when a babe is born unto her, and she saith : *Is the child perfect ?*

8 ¶ The damsel who hateth thee greeteth thee with soft words, saying :

9 Behold, I am *exceeding* glad that thou hast come, thou rejoicest mine eyes ; lo, surely it was *sweet* of thee to call ;

10 But as for her who loveth thee, lo, she runneth to the door, she holdeth thy two hands, saying only : *Oh, Ned !*

11 ¶ For an unchanging affection is a vain pretence, it meaneth nothing ; but true love hath moods and manners.

12 ¶ Now a maiden said unto me : Behold, *every one* I have met to-day hath *stared* at me with his eyes, so that I was fain to enter and look into my mirror, lest a spot were on my countenance. Yet was there no blemish on me !

13 Then I laughed in my beard, thinking, O thou fool, thus wouldst thou advertise thy comeliness.

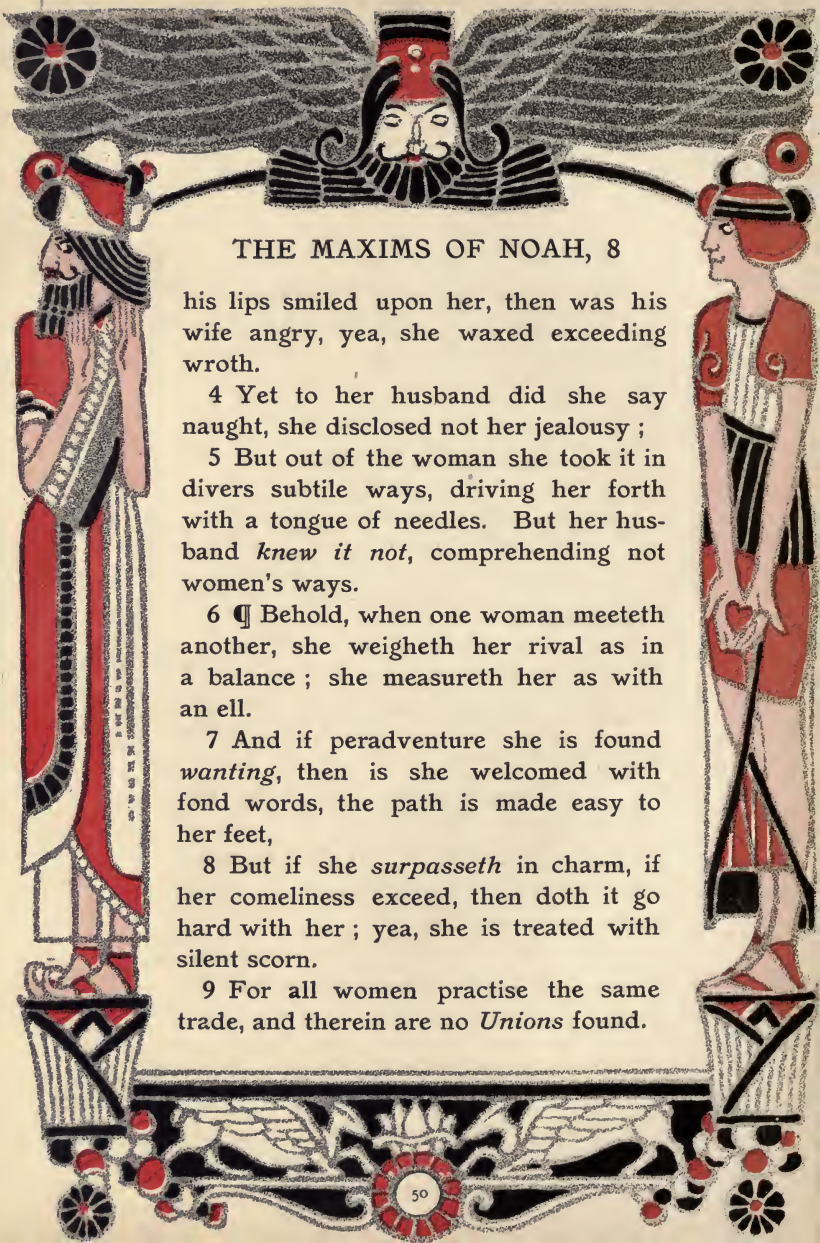
Chapter viii

1 A wife's jealousy wreaked not on her husband, but the other woman. 6 How women appraise their rivals. 10 The parable of Katharine and Trixie, shewing 18 the three languages spoken by women.

I HAVE OBSERVED a wife when her husband talketh with a subtile woman, and I have regarded her ways.

2 And it came to pass that when the woman gazed admiringly at him, then did the wife care not; nay, she rejoiced with an exceeding great joy, saying: Lo, how she *envieth* me!

3 But if peradventure *he* were delighted with the damsel, when he looked at her with the corners of his eyes, when



his lips smiled upon her, then was his wife angry, yea, she waxed exceeding wroth.

4 Yet to her husband did she say naught, she disclosed not her jealousy ;

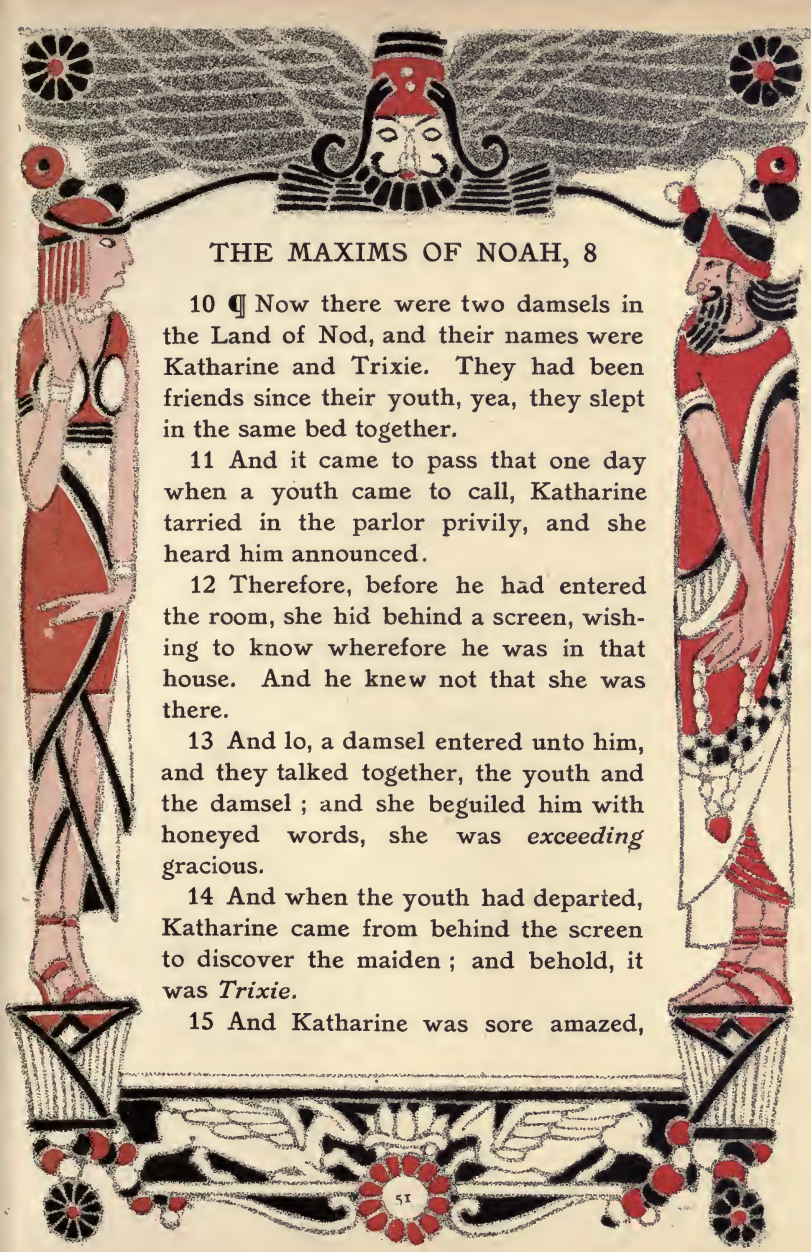
5 But out of the woman she took it in divers subtile ways, driving her forth with a tongue of needles. But her husband *knew it not*, comprehending not women's ways.

6 ¶ Behold, when one woman meeteth another, she weigheth her rival as in a balance ; she measureth her as with an ell.

7 And if peradventure she is found *wanting*, then is she welcomed with fond words, the path is made easy to her feet,

8 But if she *surpasseth* in charm, if her comeliness exceed, then doth it go hard with her ; yea, she is treated with silent scorn.

9 For all women practise the same trade, and therein are no *Unions* found.



THE MAXIMS OF NOAH, 8

10 ¶ Now there were two damsels in the Land of Nod, and their names were Katharine and Trixie. They had been friends since their youth, yea, they slept in the same bed together.

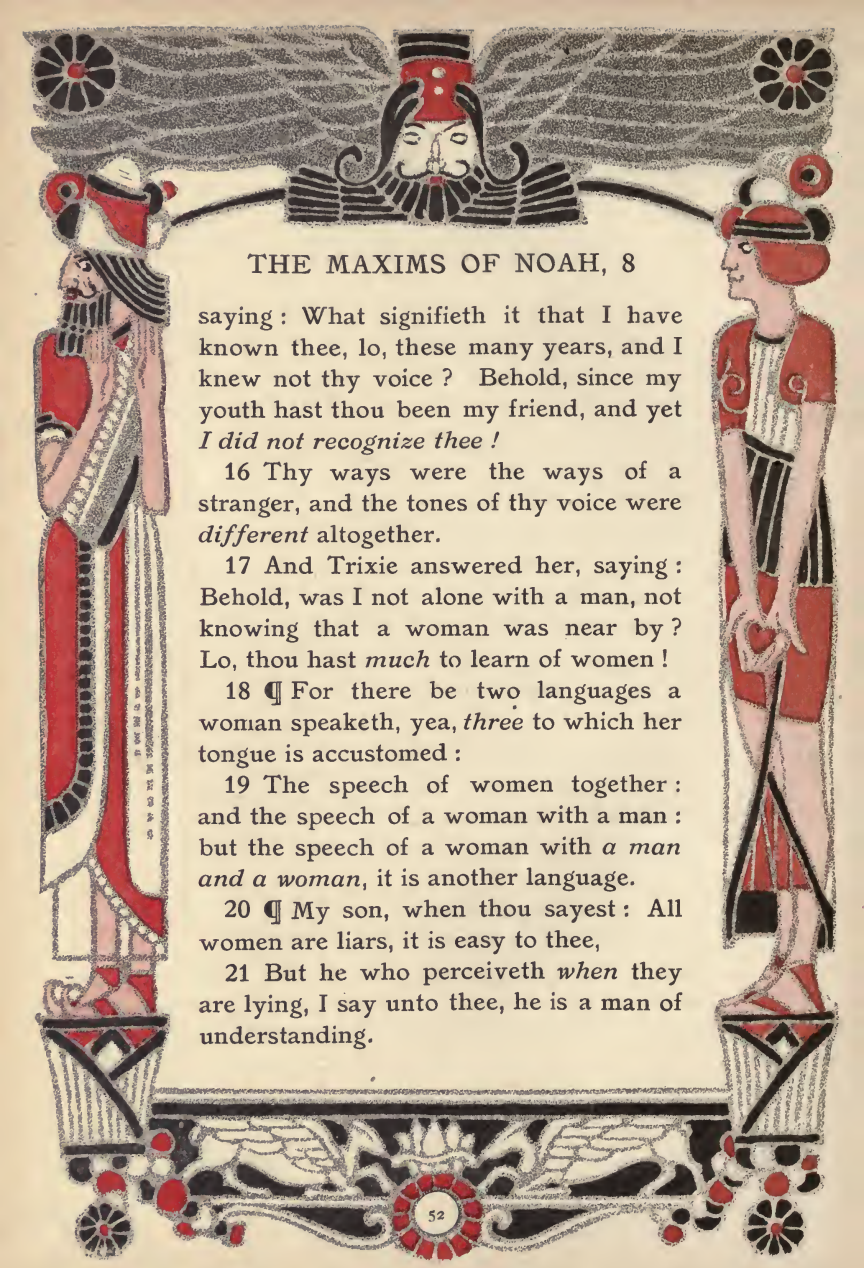
11 And it came to pass that one day when a youth came to call, Katharine tarried in the parlor privily, and she heard him announced.

12 Therefore, before he had entered the room, she hid behind a screen, wishing to know wherefore he was in that house. And he knew not that she was there.

13 And lo, a damsel entered unto him, and they talked together, the youth and the damsel ; and she beguiled him with honeyed words, she was *exceeding* gracious.

14 And when the youth had departed, Katharine came from behind the screen to discover the maiden ; and behold, it was *Trixie.*

15 And Katharine was sore amazed,



saying: What signifieth it that I have known thee, lo, these many years, and I knew not thy voice? Behold, since my youth hast thou been my friend, and yet *I did not recognize thee!*

16 Thy ways were the ways of a stranger, and the tones of thy voice were *different* altogether.

17 And Trixie answered her, saying: Behold, was I not alone with a man, not knowing that a woman was near by? Lo, thou hast *much* to learn of women!

18 ¶ For there be two languages a woman speaketh, yea, *three* to which her tongue is accustomed:

19 The speech of women together: and the speech of a woman with a man: but the speech of a woman with *a man and a woman*, it is another language.

20 ¶ My son, when thou sayest: All women are liars, it is easy to thee,

21 But he who perceiveth *when* they are lying, I say unto thee, he is a man of understanding.

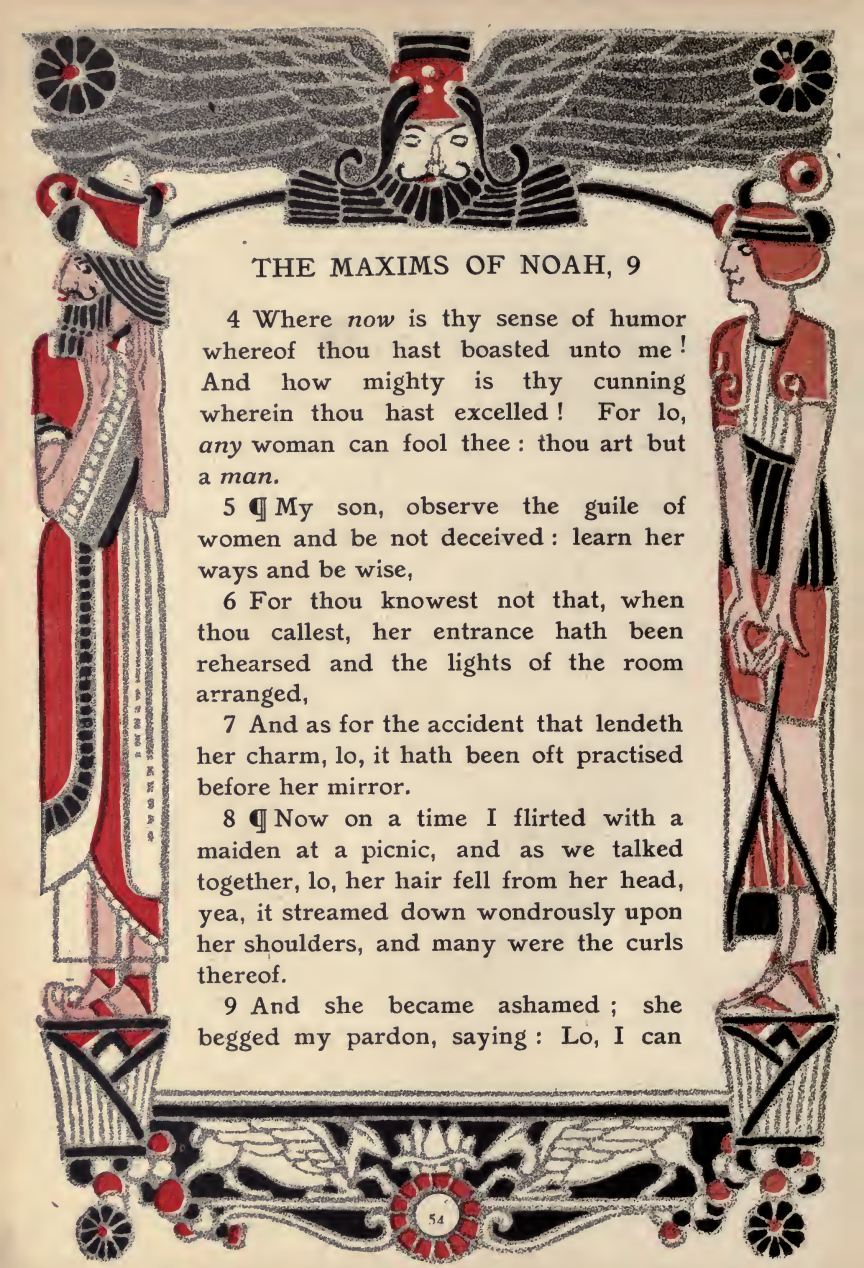
Chapter ix

1 The foolish fond woman. 3 Women's and men's humour dependeth upon their experience. 5 The patriarch exhorteth to caution in credulity. 8 He persuadeth the simple to learn of women's guile, 13 and use his own wiles upon them. 15 The female doctor. 16 Thin hair.

AS A LEAKY hot water bottle in a time of need, so is a fond woman that telleth thy secrets; her folly exceedeth her comfort.

2 ¶ Because she knoweth not baseball, many a woman hath been accused of a lack of humor; and when she understandeth not business, then do men say Fie, fie, thou art a *fool.*

3 But when her husband is deceived by a woman with much rouge and a switch, when the *innocent* young damsel imposeth upon his credulity, then she laugheth full well; she maketh merry with him, saying:



THE MAXIMS OF NOAH, 9

4 Where *now* is thy sense of humor whereof thou hast boasted unto me! And how mighty is thy cunning wherein thou hast excelled! For lo, *any* woman can fool thee: thou art but a *man.*

5 ¶ My son, observe the guile of women and be not deceived: learn her ways and be wise,

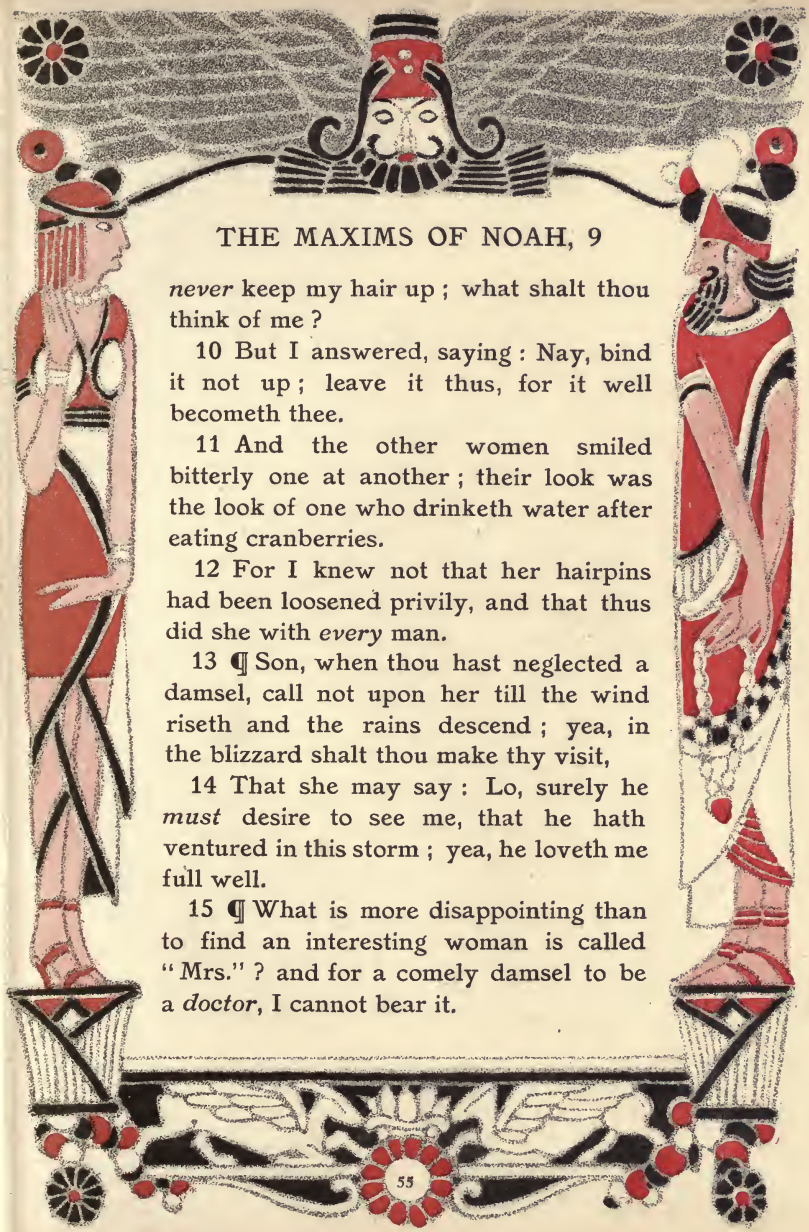
6 For thou knowest not that, when thou callest, her entrance hath been rehearsed and the lights of the room arranged,

7 And as for the accident that lendeth her charm, lo, it hath been oft practised before her mirror.

8 ¶ Now on a time I flirted with a maiden at a picnic, and as we talked together, lo, her hair fell from her head, yea, it streamed down wondrously upon her shoulders, and many were the curls thereof.

9 And she became ashamed; she begged my pardon, saying: Lo, I can

WILES OF A SUBTILE VIRGIN; IX, 8.



never keep my hair up ; what shalt thou think of me ?

10 But I answered, saying : Nay, bind it not up ; leave it thus, for it well becometh thee.

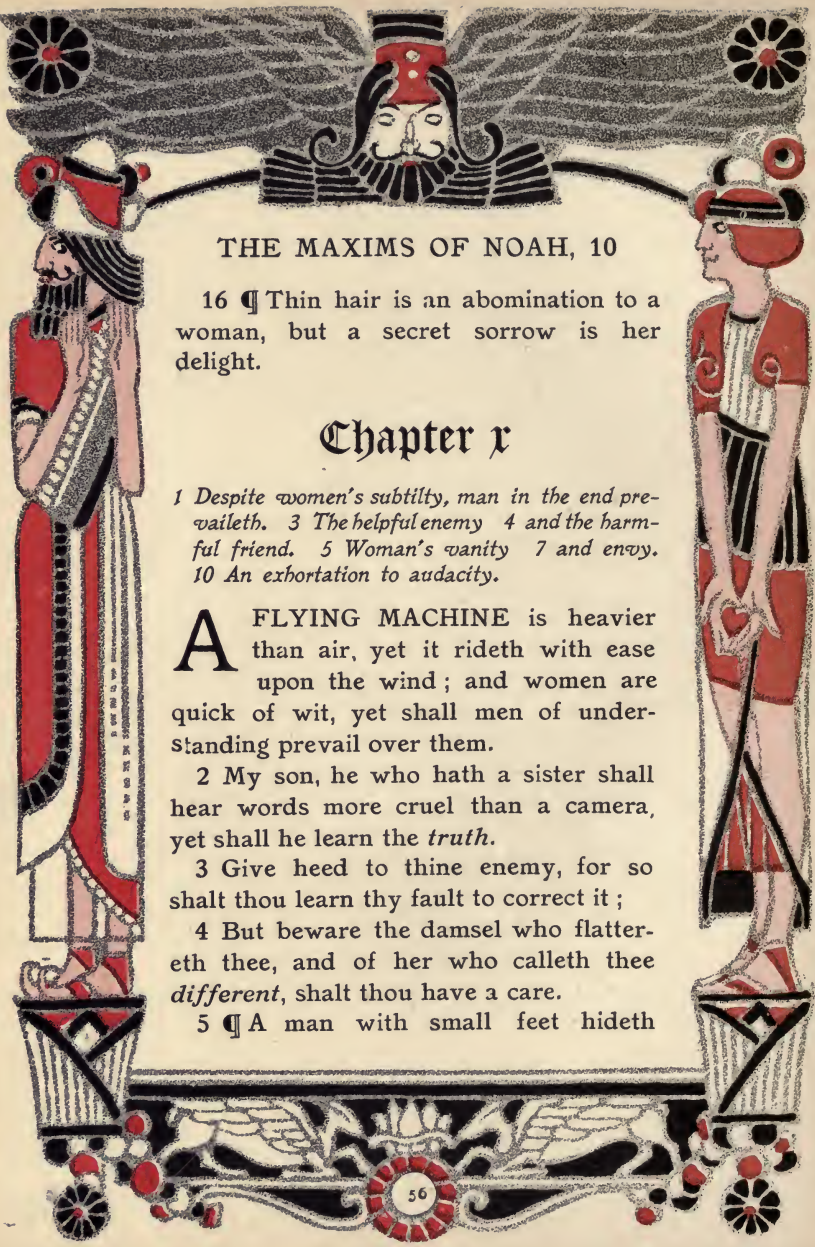
11 And the other women smiled bitterly one at another ; their look was the look of one who drinketh water after eating cranberries.

12 For I knew not that her hairpins had been loosened privily, and that thus did she with *every* man.

13 ¶ Son, when thou hast neglected a damsel, call not upon her till the wind riseth and the rains descend ; yea, in the blizzard shalt thou make thy visit,

14 That she may say : Lo, surely he *must* desire to see me, that he hath ventured in this storm ; yea, he loveth me full well.

15 ¶ What is more disappointing than to find an interesting woman is called "Mrs." ? and for a comely damsel to be a *doctor*, I cannot bear it.



16 ¶ Thin hair is an abomination to a woman, but a secret sorrow is her delight.

Chapter x

1 Despite women's subtilty, man in the end prevaileth. 3 The helpful enemy 4 and the harmful friend. 5 Woman's vanity 7 and envy. 10 An exhortation to audacity.

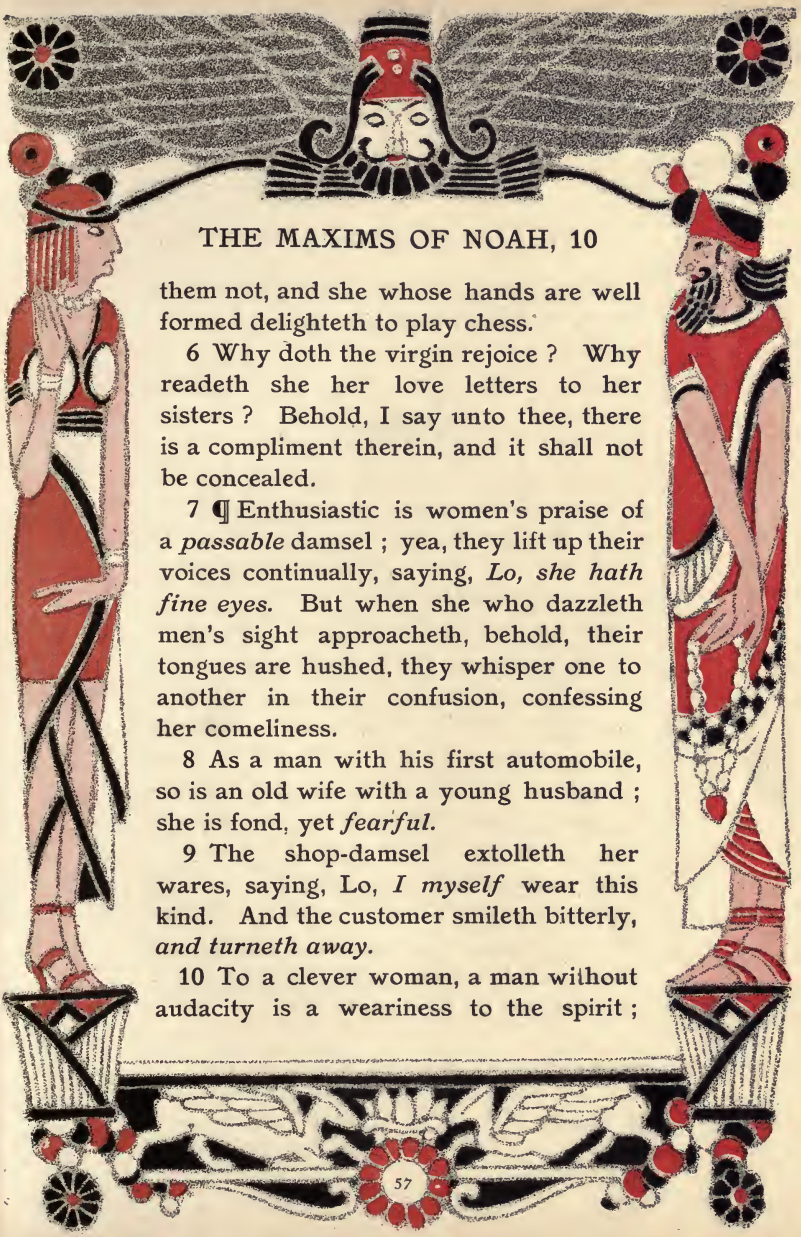
A FLYING MACHINE is heavier than air, yet it rideth with ease upon the wind; and women are quick of wit, yet shall men of understanding prevail over them.

2 My son, he who hath a sister shall hear words more cruel than a camera, yet shall he learn the *truth*.

3 Give heed to thine enemy, for so shalt thou learn thy fault to correct it;

4 But beware the damsel who flattereth thee, and of her who calleth thee *different*, shalt thou have a care.

5 ¶ A man with small feet hideth



them not, and she whose hands are well formed delighteth to play chess.

6 Why doth the virgin rejoice? Why readeth she her love letters to her sisters? Behold, I say unto thee, there is a compliment therein, and it shall not be concealed.

7 ¶ Enthusiastic is women's praise of a *passable* damsel; yea, they lift up their voices continually, saying, *Lo, she hath fine eyes.* But when she who dazzleth men's sight approacheth, behold, their tongues are hushed, they whisper one to another in their confusion, confessing her comeliness.

8 As a man with his first automobile, so is an old wife with a young husband; she is fond, yet *fearful.*

9 The shop-damsel extolleth her wares, saying, Lo, *I myself* wear this kind. And the customer smileth bitterly, *and turneth away.*

10 To a clever woman, a man without audacity is a weariness to the spirit;

and as for the timid youth who obeyeth her, lo, she sendeth him upon errands.

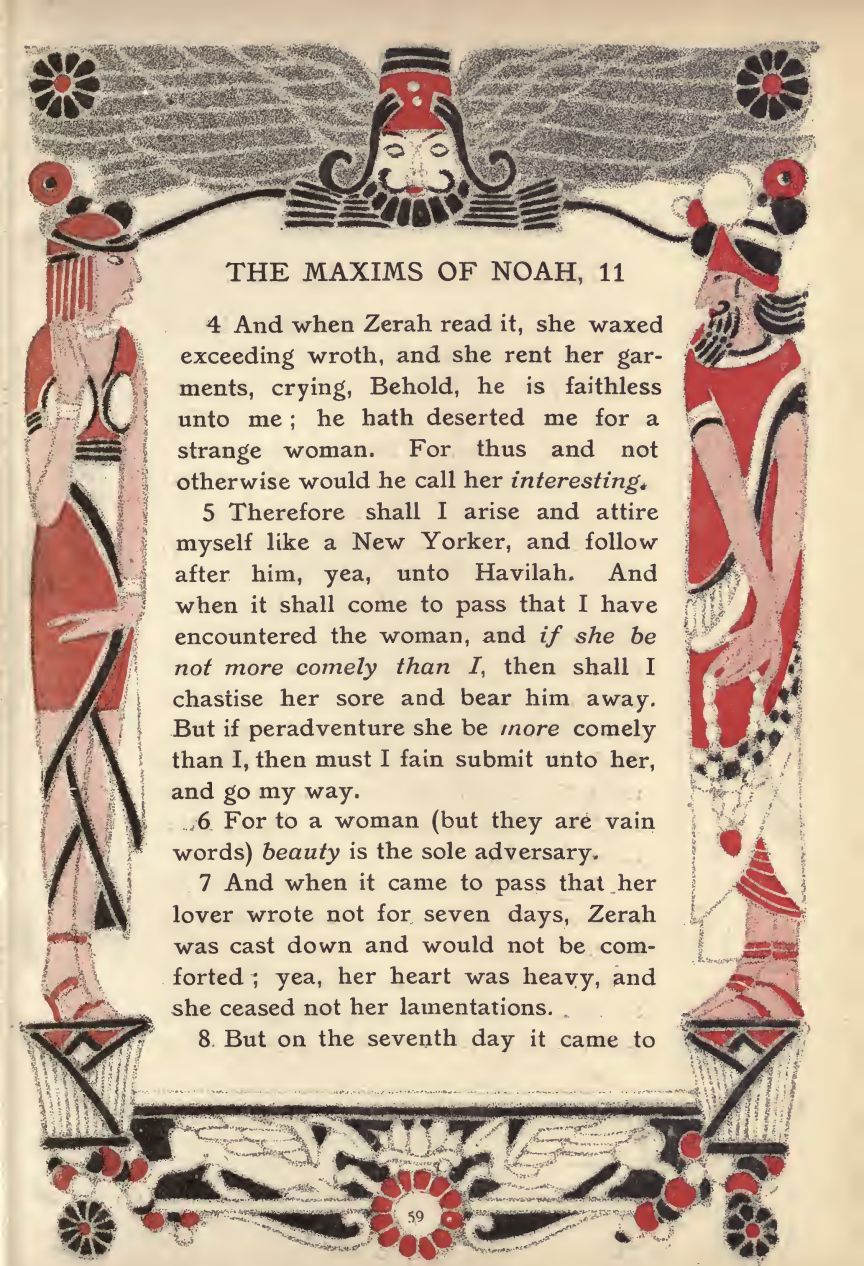
Chapter xi

1 In a parable, the patriarch telleth the manner of a vain woman's love. 4 Zerah's jealousy and 17 her lamentations. 19 She preferreth her lover's misfortune rather than her own eclipse. 21 Divers wise observations.

NOW THERE was a damsel in Assyria, and her name was Zerah, *which is to say,* She who despiseth not herself. And she was enamored of a youth.

2 And it came to pass that her lover journeyed into the land of Havilah, and he wrote to her letters daily. And every day Zerah answered him twenty and four pages.

3 And on a day he met a virgin, and he wrote to Zerah concerning her, saying: She is *very* interesting.



THE MAXIMS OF NOAH, 11

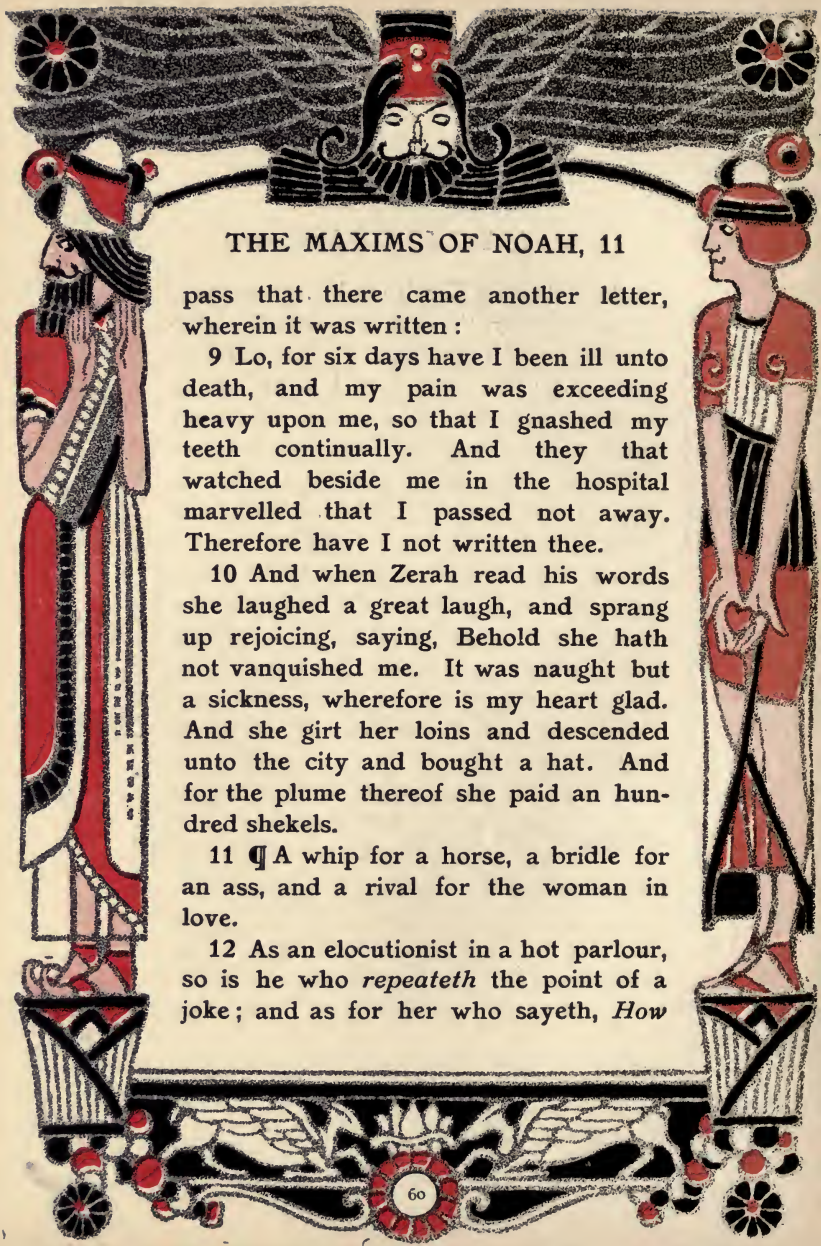
4 And when Zerah read it, she waxed exceeding wroth, and she rent her garments, crying, Behold, he is faithless unto me; he hath deserted me for a strange woman. For thus and not otherwise would he call her *interesting*.

5 Therefore shall I arise and attire myself like a New Yorker, and follow after him, yea, unto Havilah. And when it shall come to pass that I have encountered the woman, and *if she be not more comely than I*, then shall I chastise her sore and bear him away. But if peradventure she be *more* comely than I, then must I fain submit unto her, and go my way.

6 For to a woman (but they are vain words) *beauty* is the sole adversary.

7 And when it came to pass that her lover wrote not for seven days, Zerah was cast down and would not be comforted; yea, her heart was heavy, and she ceased not her lamentations.

8 But on the seventh day it came to



pass that there came another letter, wherein it was written:

9 Lo, for six days have I been ill unto death, and my pain was exceeding heavy upon me, so that I gnashed my teeth continually. And they that watched beside me in the hospital marvelled that I passed not away. Therefore have I not written thee.

10 And when Zerah read his words she laughed a great laugh, and sprang up rejoicing, saying, Behold she hath not vanquished me. It was naught but a sickness, wherefore is my heart glad. And she girt her loins and descended unto the city and bought a hat. And for the plume thereof she paid an hundred shekels.

11 ¶ A whip for a horse, a bridle for an ass, and a rival for the woman in love.

12 As an elocutionist in a hot parlour, so is he who *repeateth* the point of a joke; and as for her who sayeth, *How*

much thinkest thou I paid for this? she is like unto corn-starch ice-cream in a thick saucer, whereof the edges are bitten.

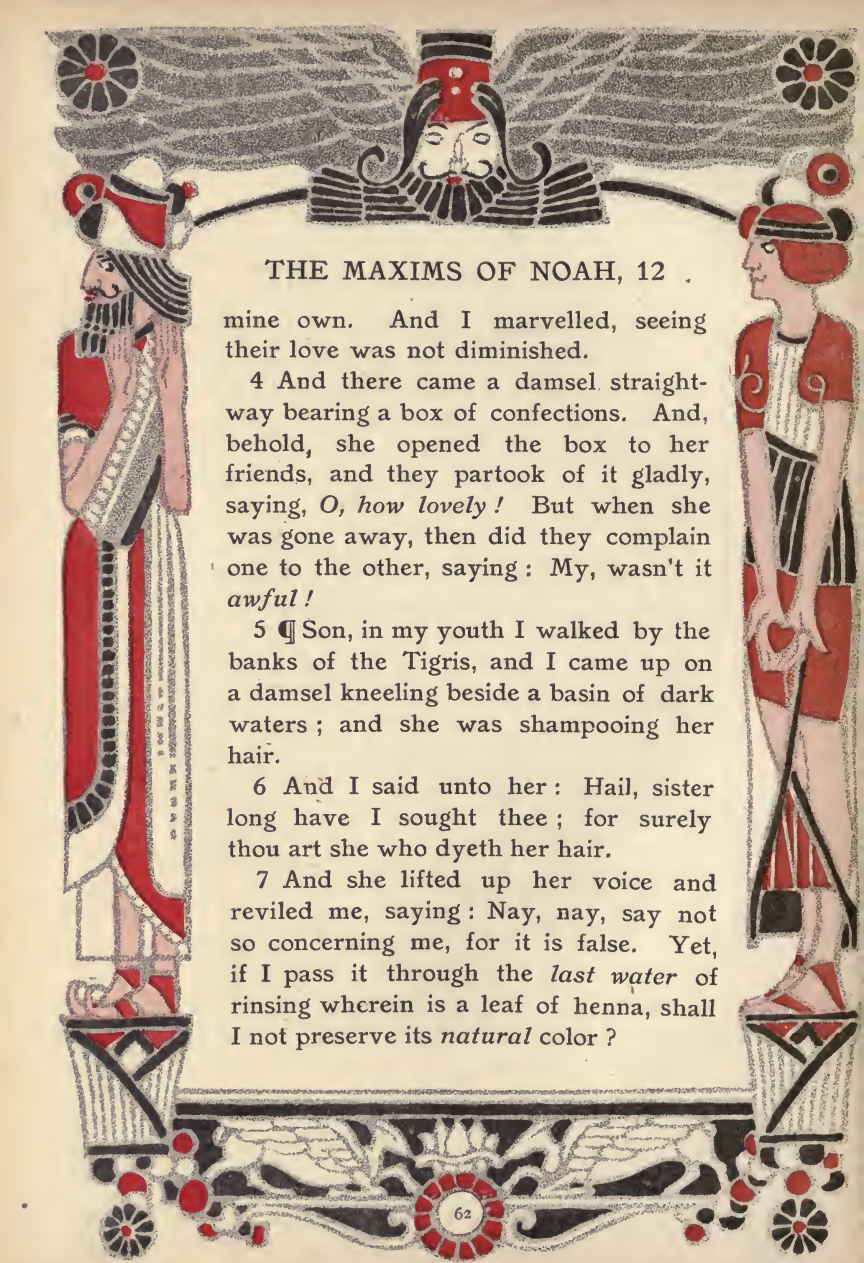
Chapter xii

1 Four unbearable things. 3 Man's frankness and 4 Woman's weak complaisance. 5 Of a damsel who dyed her hair. 8 The signs of a froward woman. 10 Four joyful things.

FOR THREE THINGS is the earth disquieted; yea, for four which it cannot bear:

2 For a man with a pale-blue necktie; and a woman whose corsets shew forth an horizontal line; for a man with a diamond ring, and a woman that plucketh not the hairs from her mole.

3 I observed a youth from my window, and, behold, he offered cigarettes to his neighbor. And his friend shook his head, and refused them, saying: *Nay, they are rotten;* fain would I smoke



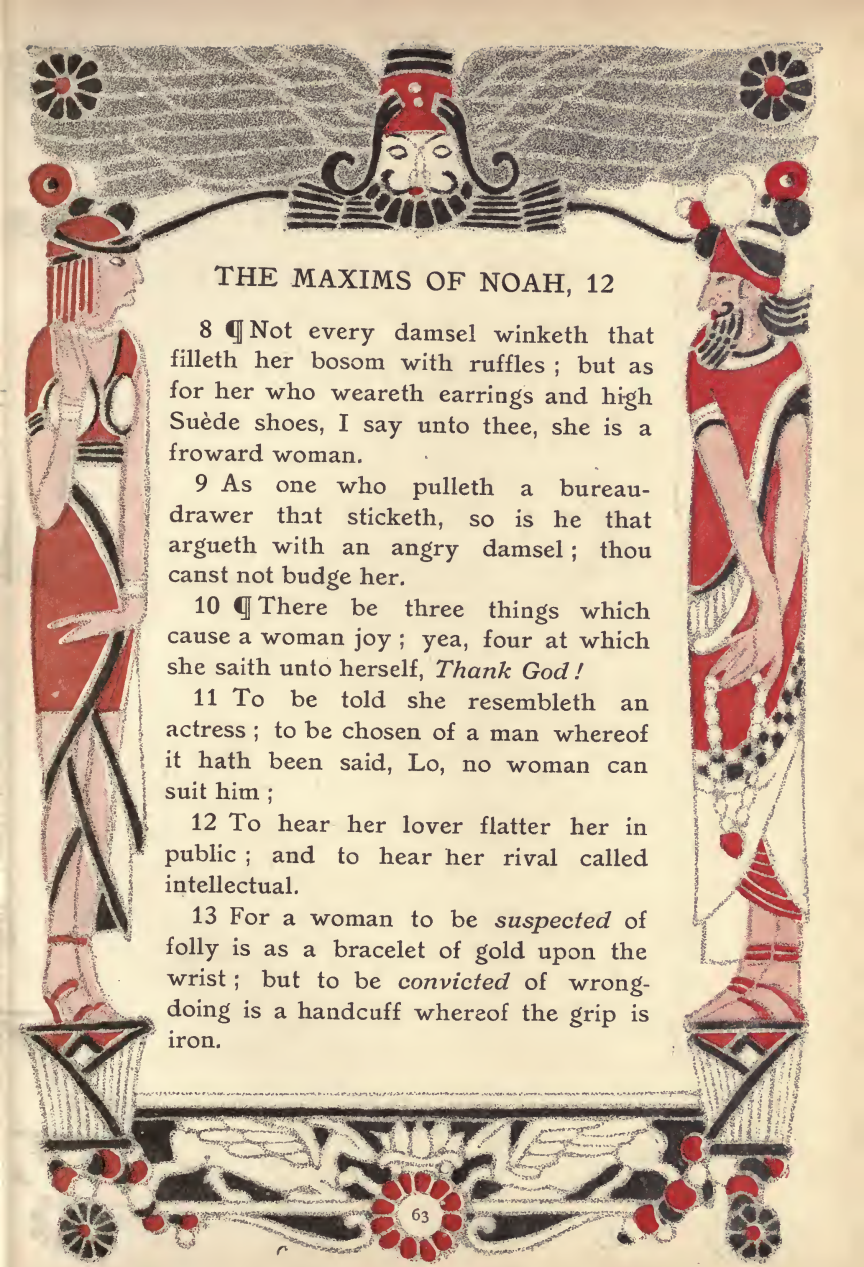
mine own. And I marvelled, seeing their love was not diminished.

4 And there came a damsel straightway bearing a box of confections. And, behold, she opened the box to her friends, and they partook of it gladly, saying, *O, how lovely!* But when she was gone away, then did they complain one to the other, saying: My, wasn't it *awful!*

5 ¶ Son, in my youth I walked by the banks of the Tigris, and I came up on a damsel kneeling beside a basin of dark waters; and she was shampooing her hair.

6 And I said unto her: Hail, sister long have I sought thee; for surely thou art she who dyeth her hair.

7 And she lifted up her voice and reviled me, saying: Nay, nay, say not so concerning me, for it is false. Yet, if I pass it through the *last water* of rinsing wherein is a leaf of henna, shall I not preserve its *natural* color?



THE MAXIMS OF NOAH, 12

8 ¶ Not every damsel winketh that filleth her bosom with ruffles; but as for her who weareth earrings and high Suède shoes, I say unto thee, she is a froward woman.

9 As one who pulleth a bureau-drawer that sticketh, so is he that argueth with an angry damsel; thou canst not budge her.

10 ¶ There be three things which cause a woman joy; yea, four at which she saith unto herself, *Thank God!*

11 To be told she resembleth an actress; to be chosen of a man whereof it hath been said, Lo, no woman can suit him;

12 To hear her lover flatter her in public; and to hear her rival called intellectual.

13 For a woman to be *suspected* of folly is as a bracelet of gold upon the wrist; but to be *convicted* of wrong-doing is a handcuff whereof the grip is iron.

Chapter xiii

1 Noah, in divers proverbs, sheweth woman's various weaknesses. 11 A revelation of her shamelessness.

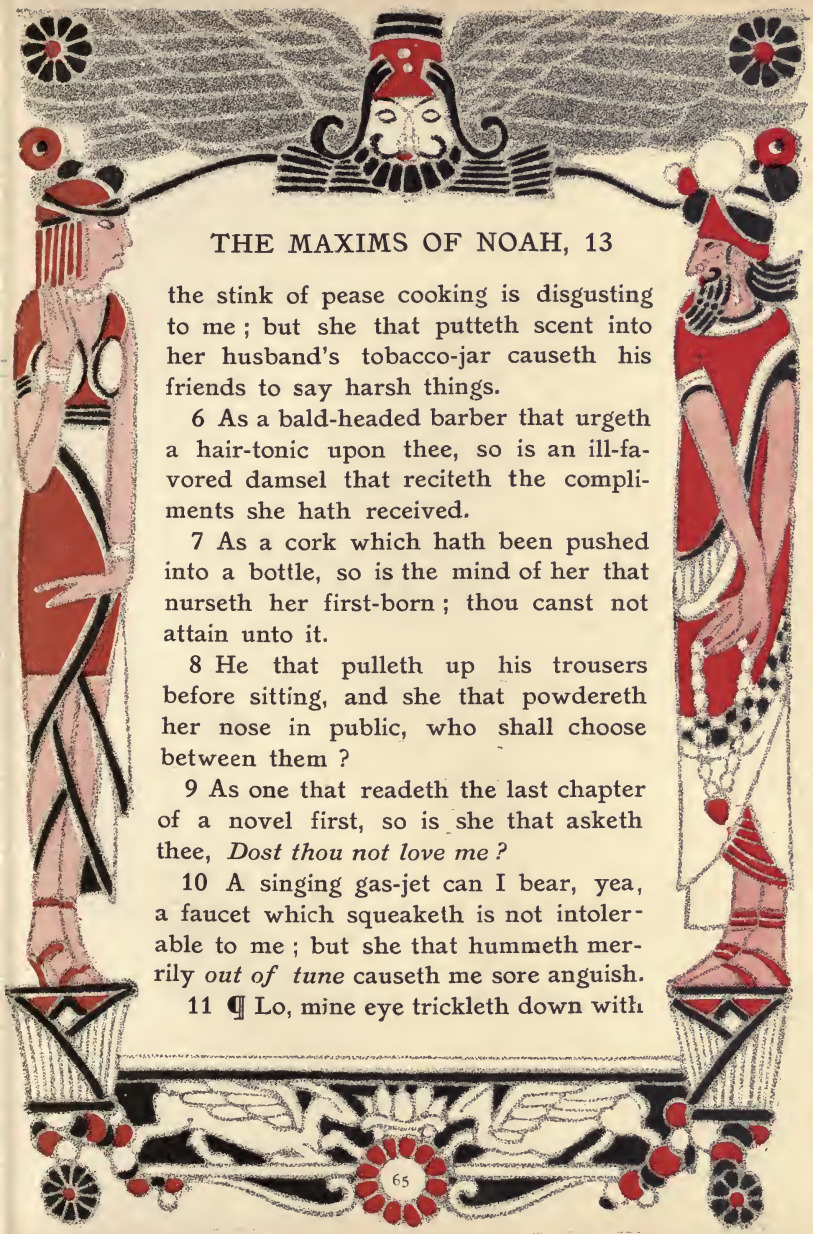
AS A WAITER that loitereth at the table, desiring a tip, so is she that demandeth of thee, *Why* hast thou kissed me ?

2 As one that picketh his teeth behind a napkin, so is he that would fain conceal his weakness from a woman. He maketh his folly conspicuous.

3 As a shaker full of damp salt, so is a woman when thou recountest thy deeds ; yet, when she talketh of *herself*, she is like unto a pepperpot, whereof the cover is loose and spilleth mightily.

4 As a hairpin that hath fallen down her neck, so is the sight of a rival's new gown to a woman ; it irketh her sore, yet can she not forget it.

5 Boiled milk is an abomination, and



the stink of pease cooking is disgusting to me; but she that putteth scent into her husband's tobacco-jar causeth his friends to say harsh things.

6 As a bald-headed barber that urgeth a hair-tonic upon thee, so is an ill-favored damsel that reciteth the compliments she hath received.

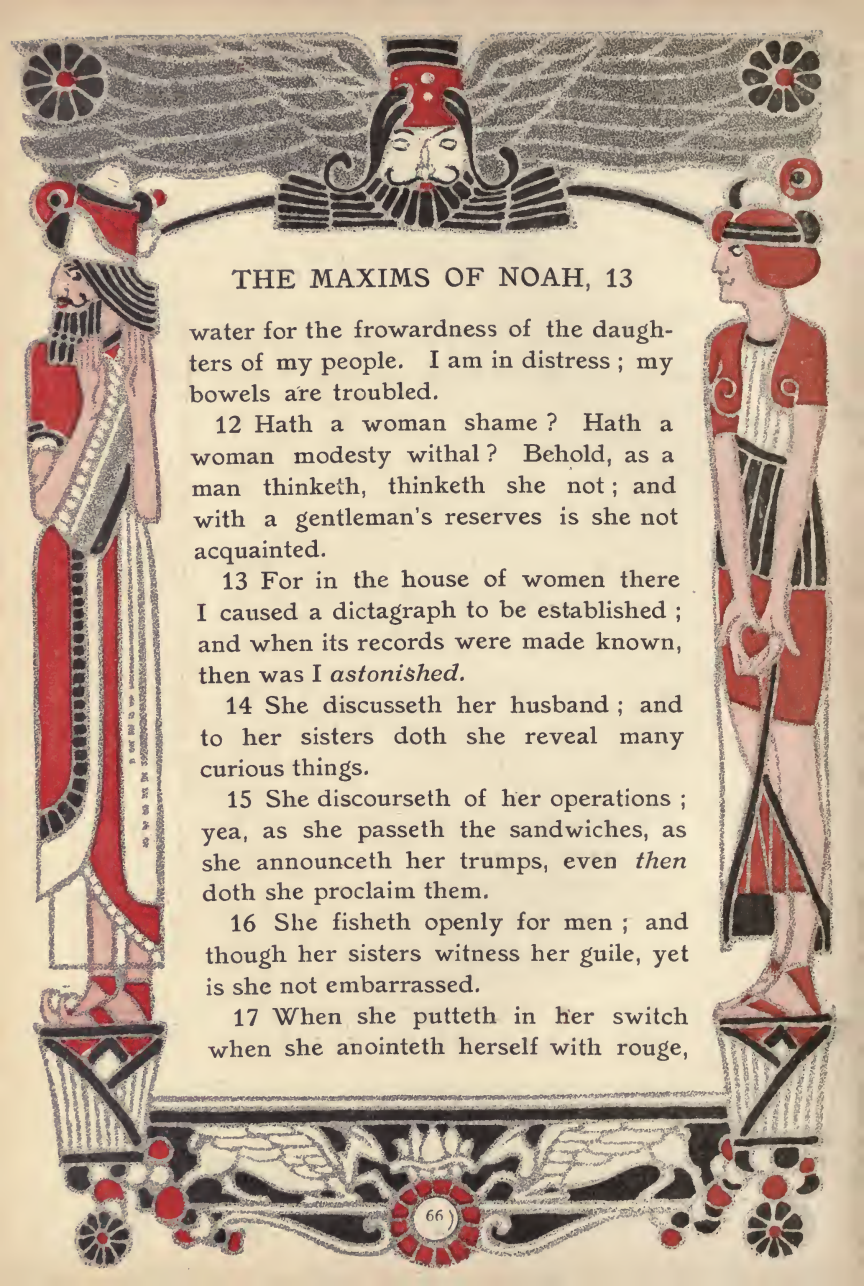
7 As a cork which hath been pushed into a bottle, so is the mind of her that nurseth her first-born; thou canst not attain unto it.

8 He that pulleth up his trousers before sitting, and she that powdereth her nose in public, who shall choose between them?

9 As one that readeth the last chapter of a novel first, so is she that asketh thee, *Dost thou not love me?*

10 A singing gas-jet can I bear, yea, a faucet which squeaketh is not intolerable to me; but she that hummeth merrily *out of tune* causeth me sore anguish.

11 ¶ Lo, mine eye trickleth down with



water for the frowardness of the daughters of my people. I am in distress; my bowels are troubled.

12 Hath a woman shame? Hath a woman modesty withal? Behold, as a man thinketh, thinketh she not; and with a gentleman's reserves is she not acquainted.

13 For in the house of women there I caused a dictagraph to be established; and when its records were made known, then was I *astonished.*

14 She discusseth her husband; and to her sisters doth she reveal many curious things.

15 She discourseth of her operations; yea, as she passeth the sandwiches, as she announceth her trumps, even *then* doth she proclaim them.

16 She fisheth openly for men; and though her sisters witness her guile, yet is she not embarrassed.

17 When she putteth in her switch when she anointeth herself with rouge,

when she stuffeth herself with ruffles, behold, then she jesteth with her sisters; yea, they rejoice together and say *ha-ha.*

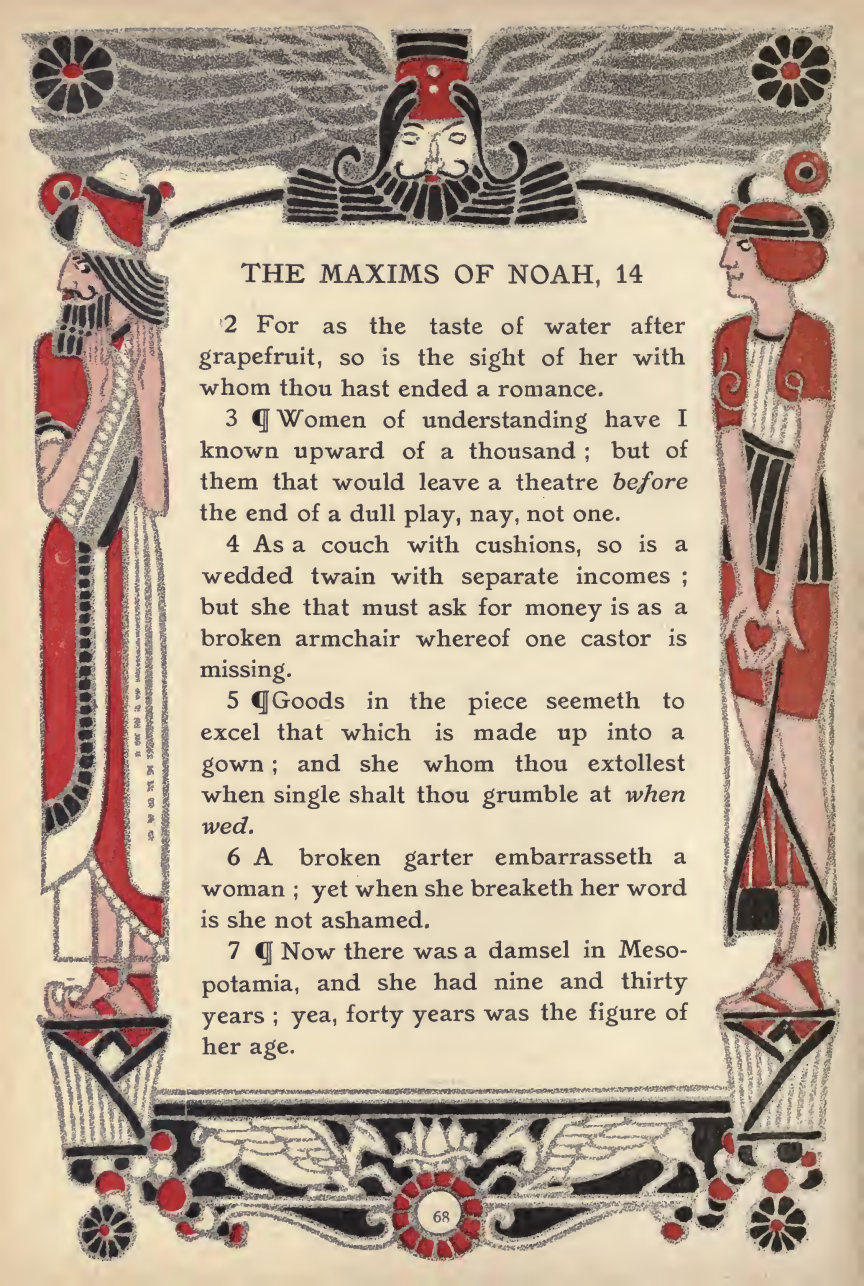
18 And as for her wiles with her beloved, and the words of his mouth, doth she not bandy them about, that her sisters may praise her?

19 But when a *man* cometh, then is she demure; she casteth down her eyelids, she blusheth mightily. Behold, butter melteth not in her mouth.

Chapter xiv

1 The dangers of propinquity. 3 Women prone to be bored. 5 Anticipation excelleth realization. 7 In a parable Noah sheweth how to divine a woman's age.

MY SON, enter not into flirtation with the *next-door* damsel, nor with her in the same apartment-house shalt thou have dalliance; lest, when the time cometh, thou canst not flee from her.



THE MAXIMS OF NOAH, 14

2 For as the taste of water after grapefruit, so is the sight of her with whom thou hast ended a romance.

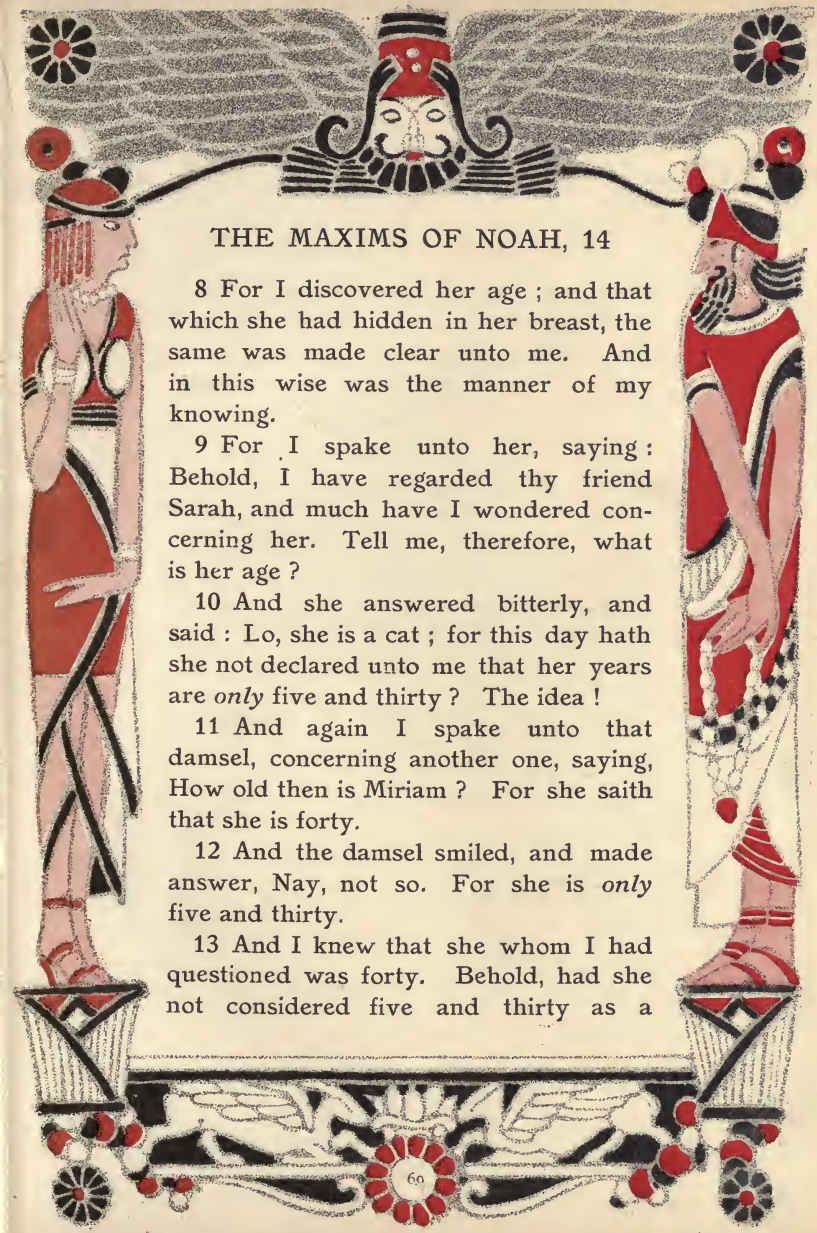
3 ¶ Women of understanding have I known upward of a thousand; but of them that would leave a theatre *before* the end of a dull play, nay, not one.

4 As a couch with cushions, so is a wedded twain with separate incomes; but she that must ask for money is as a broken armchair whereof one castor is missing.

5 ¶ Goods in the piece seemeth to excel that which is made up into a gown; and she whom thou extollest when single shalt thou grumble at *when wed.*

6 A broken garter embarrasseth a woman; yet when she breaketh her word is she not ashamed.

7 ¶ Now there was a damsel in Mesopotamia, and she had nine and thirty years; yea, forty years was the figure of her age.



8 For I discovered her age ; and that which she had hidden in her breast, the same was made clear unto me. And in this wise was the manner of my knowing.

9 For I spake unto her, saying : Behold, I have regarded thy friend Sarah, and much have I wondered concerning her. Tell me, therefore, what is her age ?

10 And she answered bitterly, and said : Lo, she is a cat ; for this day hath she not declared unto me that her years are *only* five and thirty ? The idea !

11 And again I spake unto that damsel, concerning another one, saying, How old then is Miriam ? For she saith that she is forty.

12 And the damsel smiled, and made answer, Nay, not so. For she is *only* five and thirty.

13 And I knew that she whom I had questioned was forty. Behold, had she not considered five and thirty as a

youthful age, and spake she not longingly concerning it ?

14 For lo, I say unto thee : By that word *only* shall she be judged ; and for that did I add five years.

Chapter xv

1 The discomfort of innocence. 3 The patriarch sheweth how blondes obtain repute for comeliness on account of their hair alone. 9 Not to boast of knowing women. 11 Maternity like bargains.

AS A NEW TOWEL which irketh the hands, or as a high collar fresh from the laundry, so is the virgin that knoweth not the ways of nature ; she is chaste, yet stiff.

2 As glue upon the fingers, or as jam on the spoon-handle, so to a wife is the comely virgin that cajoleth her husband. *She cannot ignore it.*

3 ¶ Son, in my youth there was a maiden, and her name was Dizzi, which,

being translated, meaneth, She that causeth men's heads to turn And she was a full bright blonde.

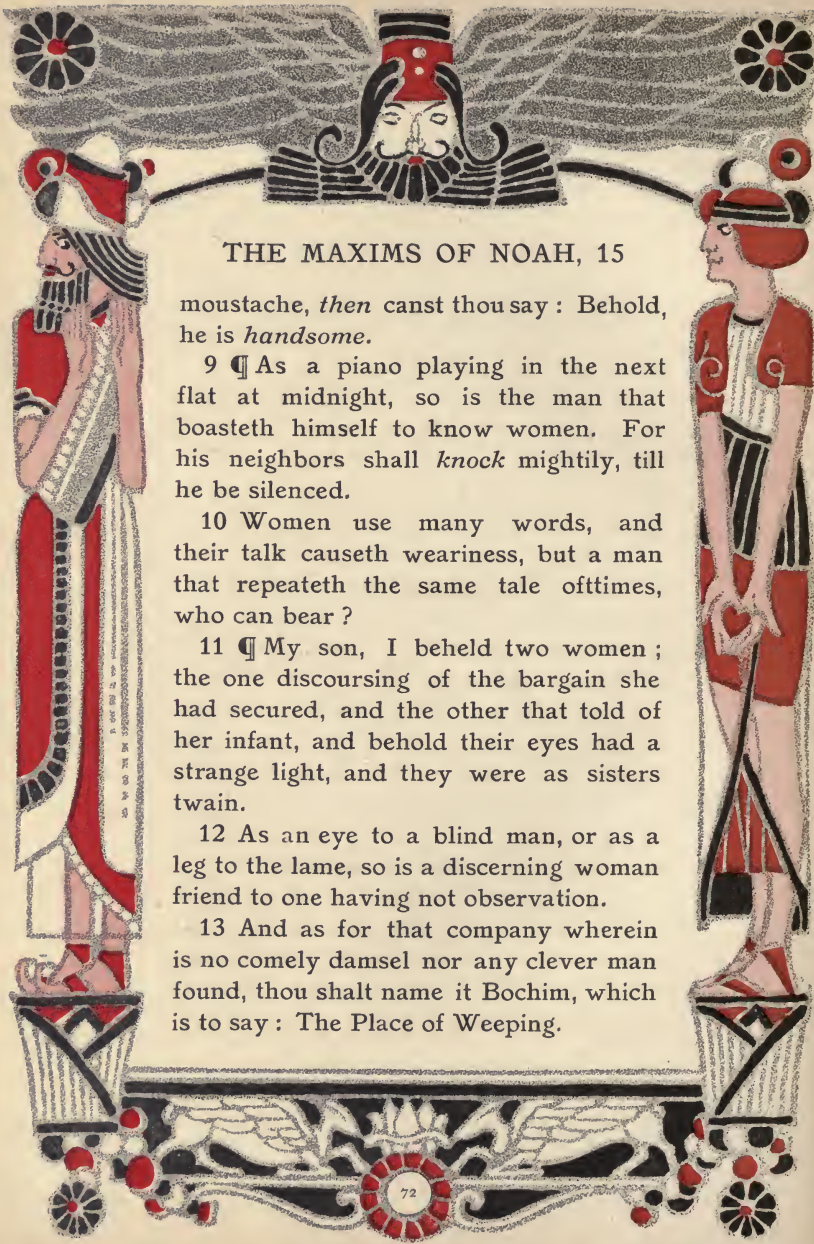
4 Her hair was as of fine gold, intermingled with silver.

5 So that the young men regarded her curiously, saying : Behold, she is passing comely, yea, she is a *peach.*

6 And it came to pass that Dizzi bedecked herself for the opera, setting on her head a cap cunningly devised of much fine lace and ribbon. And it covered up her hair.

7 And when she took her place in her box, men wondered concerning her, saying : Lo, who is the hag, and what doth she among the damsels of Nod ? For she is a *sight,* causing men to turn away their heads ; yea, she hath stopped all the clocks in the city.

8 Verily, verily, I say unto thee : Thou shalt not judge a blonde, whether she be comely, till her hair be hidden ; and as for a man, when he shaveth his



moustache, *then* canst thou say : Behold, he is *handsome.*

9 ¶ As a piano playing in the next flat at midnight, so is the man that boasteth himself to know women. For his neighbors shall *knock* mightily, till he be silenced.

10 Women use many words, and their talk causeth weariness, but a man that repeateth the same tale ofttimes, who can bear ?

11 ¶ My son, I beheld two women ; the one discoursing of the bargain she had secured, and the other that told of her infant, and behold their eyes had a strange light, and they were as sisters twain.

12 As an eye to a blind man, or as a leg to the lame, so is a discerning woman friend to one having not observation.

13 And as for that company wherein is no comely damsel nor any clever man found, thou shalt name it Bochim, which is to say : The Place of Weeping.

Chapter xvi

1 Divers observations concerning men and women. 5 Amorous aspects of cigarettes. 7 Table manners. 8 Four subtile things. 12 The afternoon tea and its perils. 15 The tame love-letter.

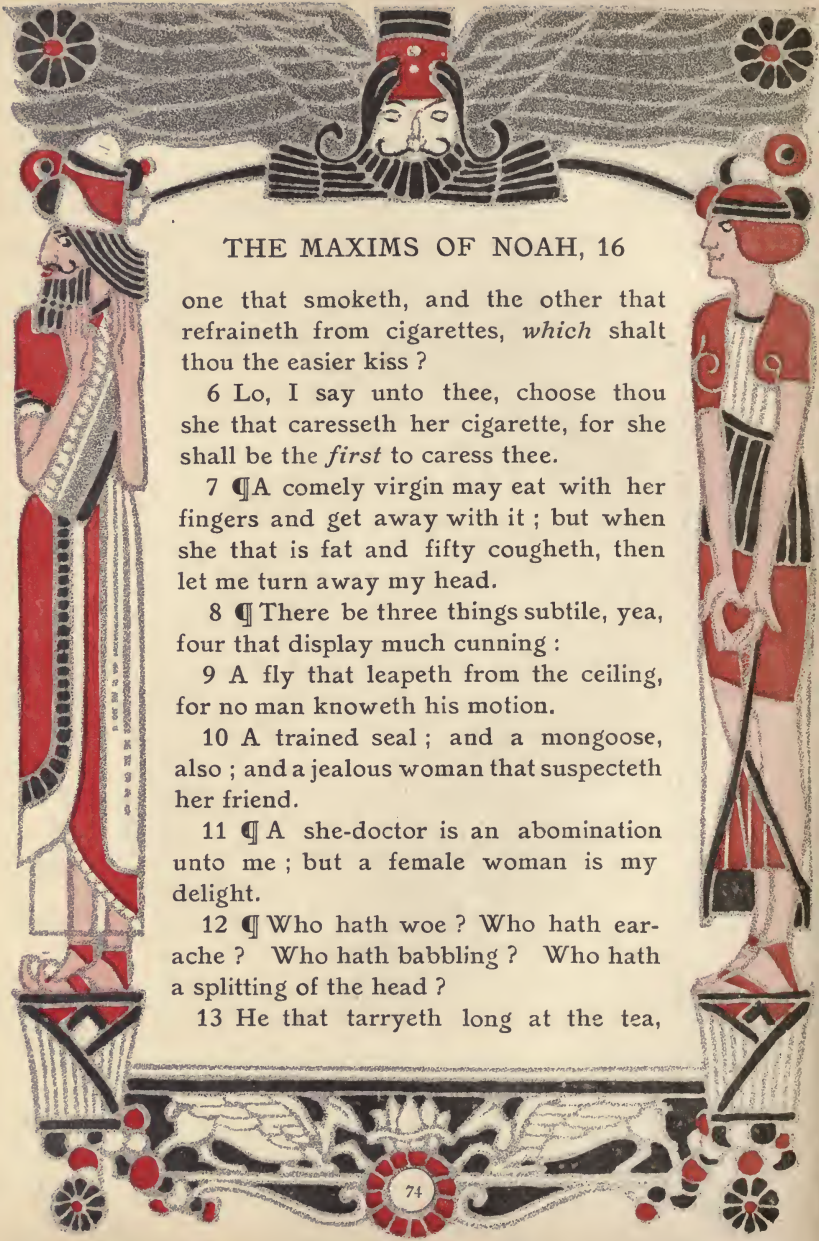
A LIVELY LIMERICK doeth good like a medicine ; but the recital of a dream drieth up the bones.

2 It is as sport to a woman to keep a man talking of himself, but he of understanding preferreth reading her palms.

3 As an elevator that stoppeth suddenly, so is a woman's *now don't !* to a man that hath been over-bold.

4 Behold, the business man keepeth the photograph of his wife before him in the roll-top desk ; yet is his *stenographer* not afraid thereof.

5 ¶ Son, if there be two women, the



one that smoketh, and the other that refraineth from cigarettes, *which* shalt thou the easier kiss ?

6 Lo, I say unto thee, choose thou she that caresseth her cigarette, for she shall be the *first* to caress thee.

7 ¶A comely virgin may eat with her fingers and get away with it ; but when she that is fat and fifty cougheth, then let me turn away my head.

8 ¶ There be three things subtile, yea, four that display much cunning :

9 A fly that leapeth from the ceiling, for no man knoweth his motion.

10 A trained seal ; and a mongoose, also ; and a jealous woman that suspecteth her friend.

11 ¶ A she-doctor is an abomination unto me ; but a female woman is my delight.

12 ¶ Who hath woe ? Who hath earache ? Who hath babbling ? Who hath a splitting of the head ?

13 He that tarryeth long at the tea,

he that seeketh mixed society at *five o'clock.*

14 Can one lick a frosty door-knob and not lose skin? So he that kisseth a widow shall not easily escape.

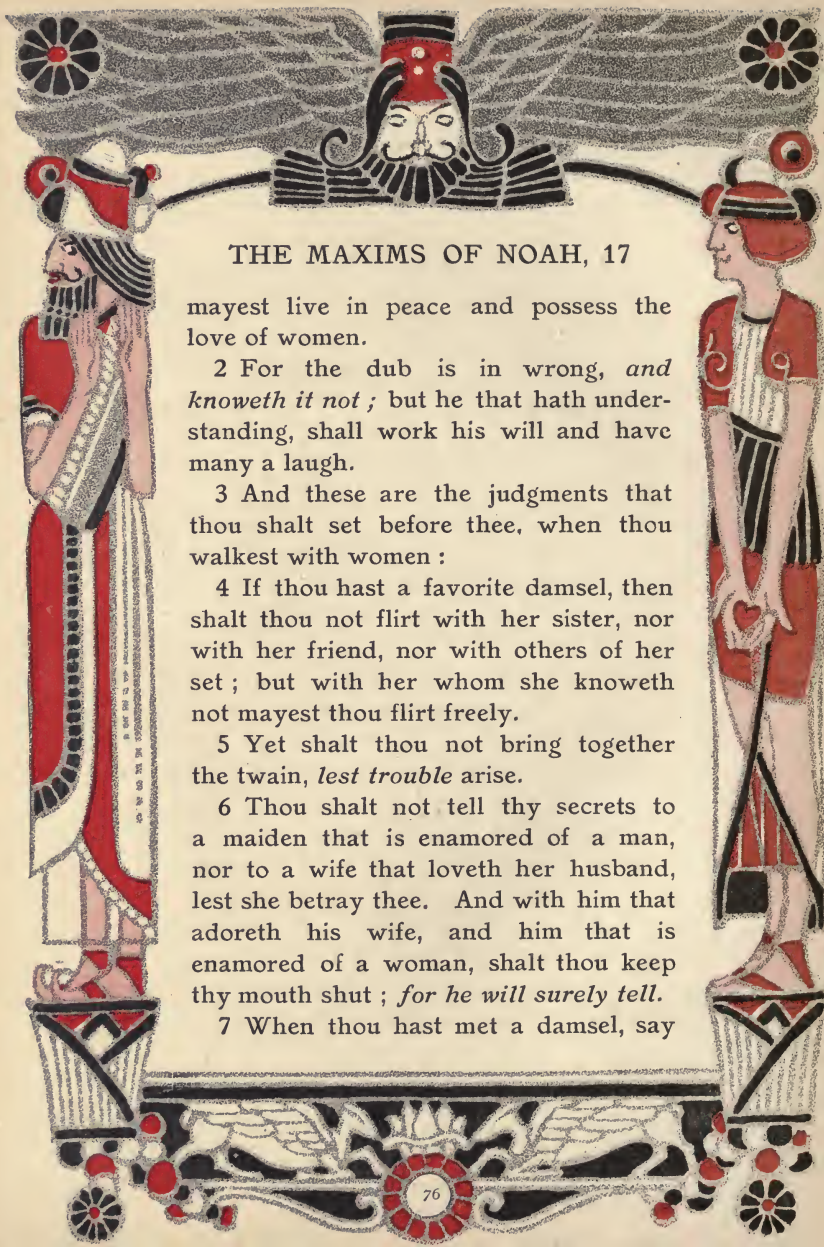
15 ¶ A letter deferred maketh the heart sick; but, when it cometh, it may begin: *Dear Friend.*

16 A man hath joy by a Colorado Perfecto; and a newspaper that hath *not yet* been opened by a woman, *how good is it!*

Chapter xvii

1 The patriarch, to persuade obedience, giveth divers wise counsels touching flirtations, secrets, poems, and the like. 10 Sundry kinds of fools. 13 Certain women to be avoided, including 14 the suffragette.

NOW THEREFORE hearken, O my son, unto the statutes and unto the judgments which I teach thee, for to do them, that thou



mayest live in peace and possess the love of women.

2 For the dub is in wrong, *and knoweth it not ;* but he that hath understanding, shall work his will and have many a laugh.

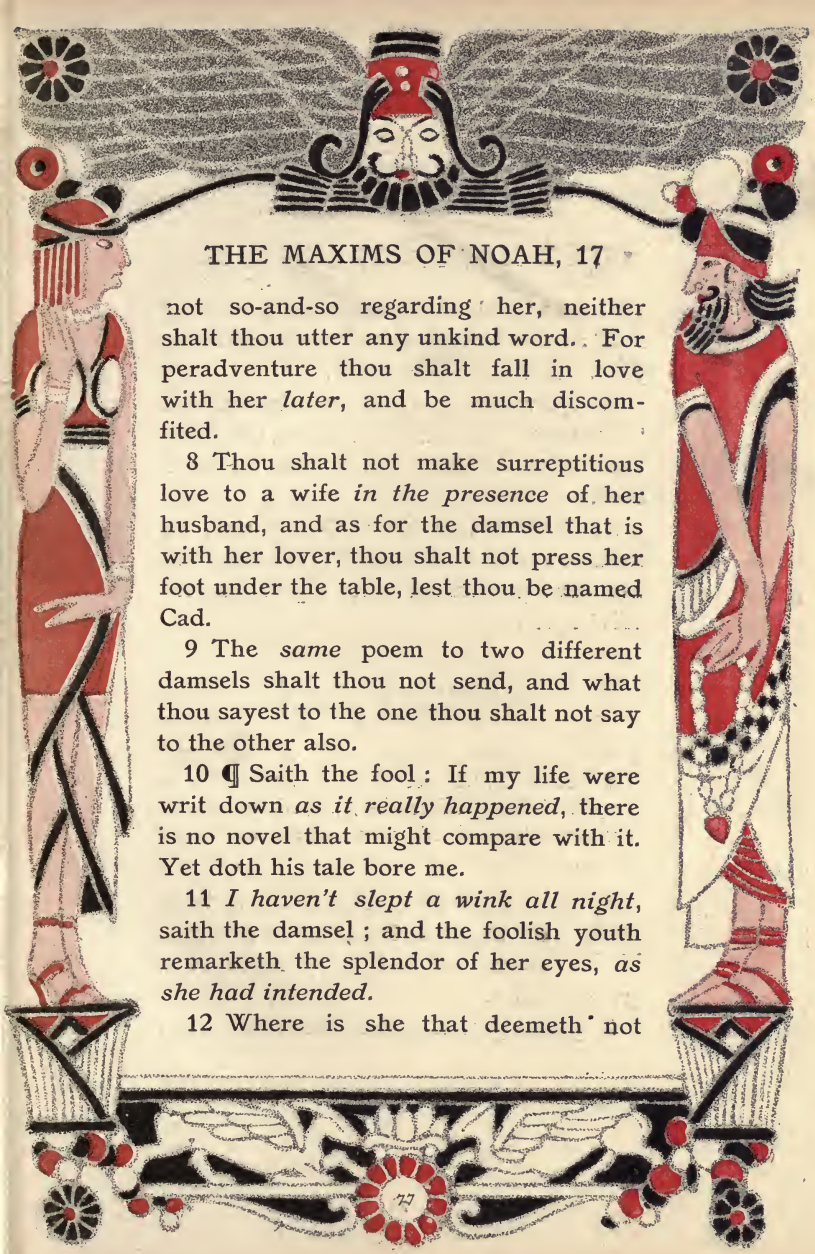
3 And these are the judgments that thou shalt set before thee, when thou walkest with women :

4 If thou hast a favorite damsel, then shalt thou not flirt with her sister, nor with her friend, nor with others of her set ; but with her whom she knoweth not mayest thou flirt freely.

5 Yet shalt thou not bring together the twain, *lest trouble* arise.

6 Thou shalt not tell thy secrets to a maiden that is enamored of a man, nor to a wife that loveth her husband, lest she betray thee. And with him that adoreth his wife, and him that is enamored of a woman, shalt thou keep thy mouth shut ; *for he will surely tell.*

7 When thou hast met a damsel, say



not so-and-so regarding her, neither shalt thou utter any unkind word. For peradventure thou shalt fall in love with her *later*, and be much discomfited.

8 Thou shalt not make surreptitious love to a wife *in the presence* of her husband, and as for the damsel that is with her lover, thou shalt not press her foot under the table, lest thou be named Cad.

9 The *same* poem to two different damsels shalt thou not send, and what thou sayest to the one thou shalt not say to the other also.

10 ¶ Saith the fool: If my life were writ down *as it really happened*, there is no novel that might compare with it. Yet doth his tale bore me.

11 *I haven't slept a wink all night*, saith the damsel; and the foolish youth remarketh the splendor of her eyes, *as she had intended.*

12 Where is she that deemeth not

that she would have made a great actress? And as for him that hath not written a play, I have not found him.

13 ¶ Put away a woman who writeth "*Personal*" upon her envelopes; and she that useth sealing-wax, put her far from thee.

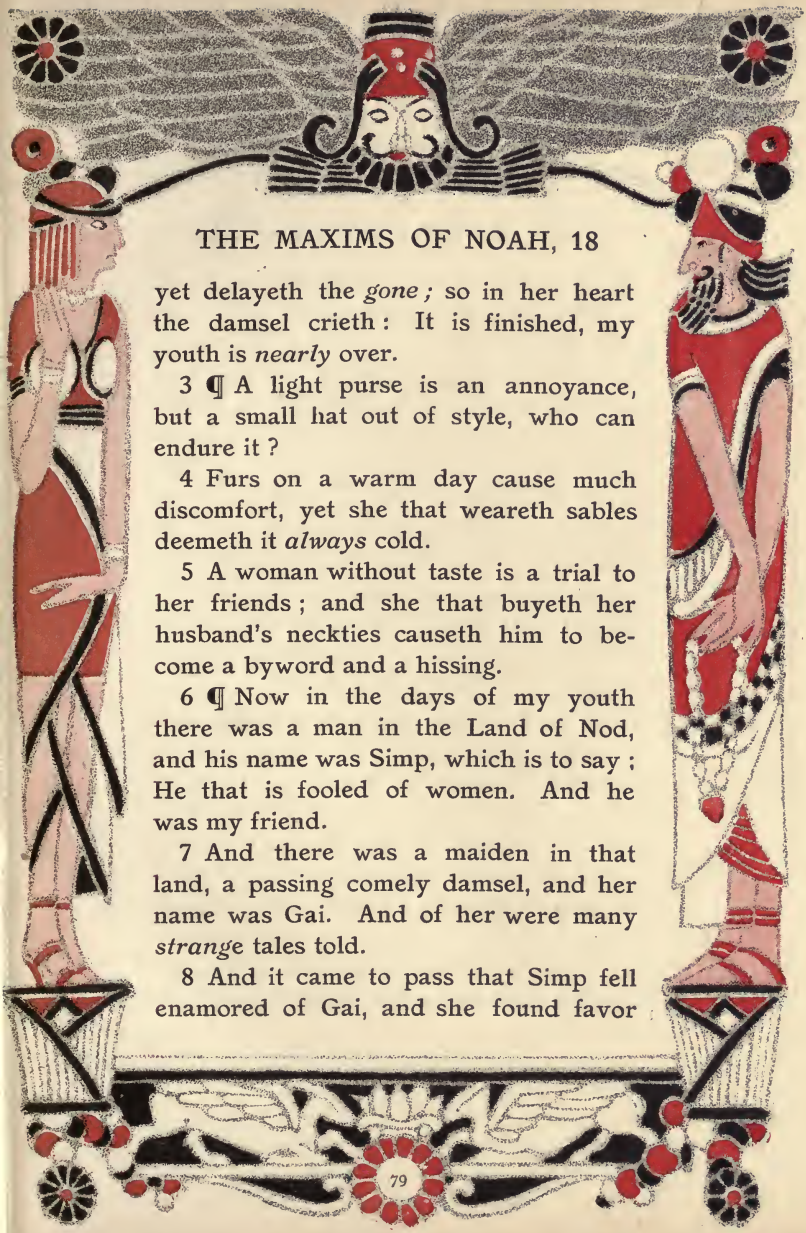
14 ¶ Why wilt thou, O my son, be ravished with a suffragette, and embrace her that preferreth her rights to her privileges?

Chapter xviii

1 Black walnut furniture and 2 auctioneers likened to certain women. 3 The tyranny of style. 6 In a parable of his youth, Noah exhorteth to discretion and 18 not to butt in. 19 Vulgar men.

AS A MARBLE SLAB on a table of black walnut, so is a brown switch on the gray hairs of a grandmother.

2 ¶ *Going, going*, calleth the auctioneer,



yet delayeth the *gone;* so in her heart the damsel crieth: It is finished, my youth is *nearly* over.

3 ¶ A light purse is an annoyance, but a small hat out of style, who can endure it?

4 Furs on a warm day cause much discomfort, yet she that weareth sables deemeth it *always* cold.

5 A woman without taste is a trial to her friends; and she that buyeth her husband's neckties causeth him to become a byword and a hissing.

6 ¶ Now in the days of my youth there was a man in the Land of Nod, and his name was Simp, which is to say: He that is fooled of women. And he was my friend.

7 And there was a maiden in that land, a passing comely damsel, and her name was Gai. And of her were many *strange* tales told.

8 And it came to pass that Simp fell enamored of Gai, and she found favor

in his sight, so that upon her he spent much time and substance.

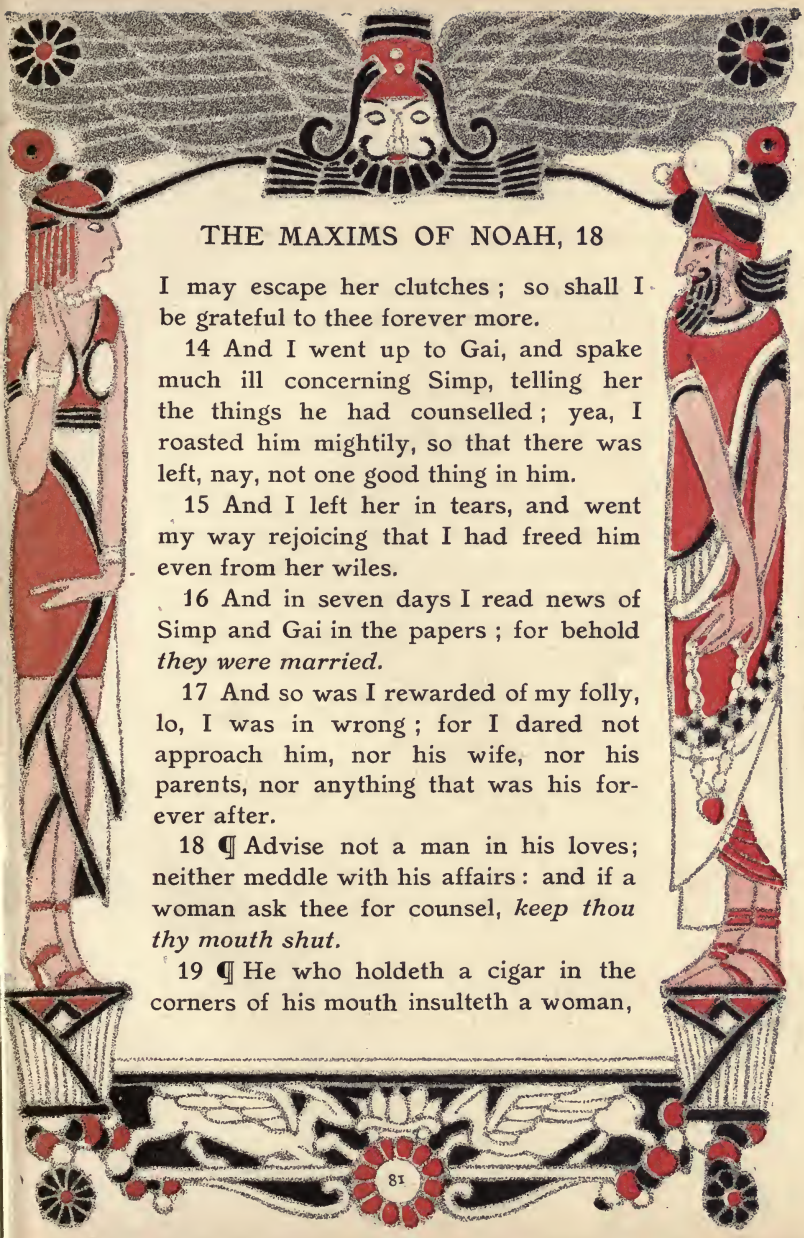
9 Wherefore his parents waxed sore, saying unto him : Behold, she is a froward woman ; it is not fitting that thou shouldst encourage her. Put her, therefore, away from thee, and seek another, a seemly virgin.

10 Then came Simp into me and besought me, saying : What *thinkest* thou now of Gai, whether she be all right ? For I am doubtful concerning her, and would not be taken by her wiles.

11 And I made answer, saying : She is *not* a lady, neither is she worthy to become thy wife. For she is a froward woman, and vulgar, withal.

12 Then said Simp unto me : If then thou art *verily* my friend, and if thou wouldst busy thyself for my sake, *do what I bid thee :*

13 Go now unto Gai and revile me privily, that she may cast me off, and



I may escape her clutches; so shall I be grateful to thee forever more.

14 And I went up to Gai, and spake much ill concerning Simp, telling her the things he had counselled; yea, I roasted him mightily, so that there was left, nay, not one good thing in him.

15 And I left her in tears, and went my way rejoicing that I had freed him even from her wiles.

16 And in seven days I read news of Simp and Gai in the papers; for behold *they were married.*

17 And so was I rewarded of my folly, lo, I was in wrong; for I dared not approach him, nor his wife, nor his parents, nor anything that was his forever after.

18 ¶ Advise not a man in his loves; neither meddle with his affairs: and if a woman ask thee for counsel, *keep thou thy mouth shut.*

19 ¶ He who holdeth a cigar in the corners of his mouth insulteth a woman,

but whoso discerneth her gray hairs shall cause her to gnash her teeth.

Chapter xix

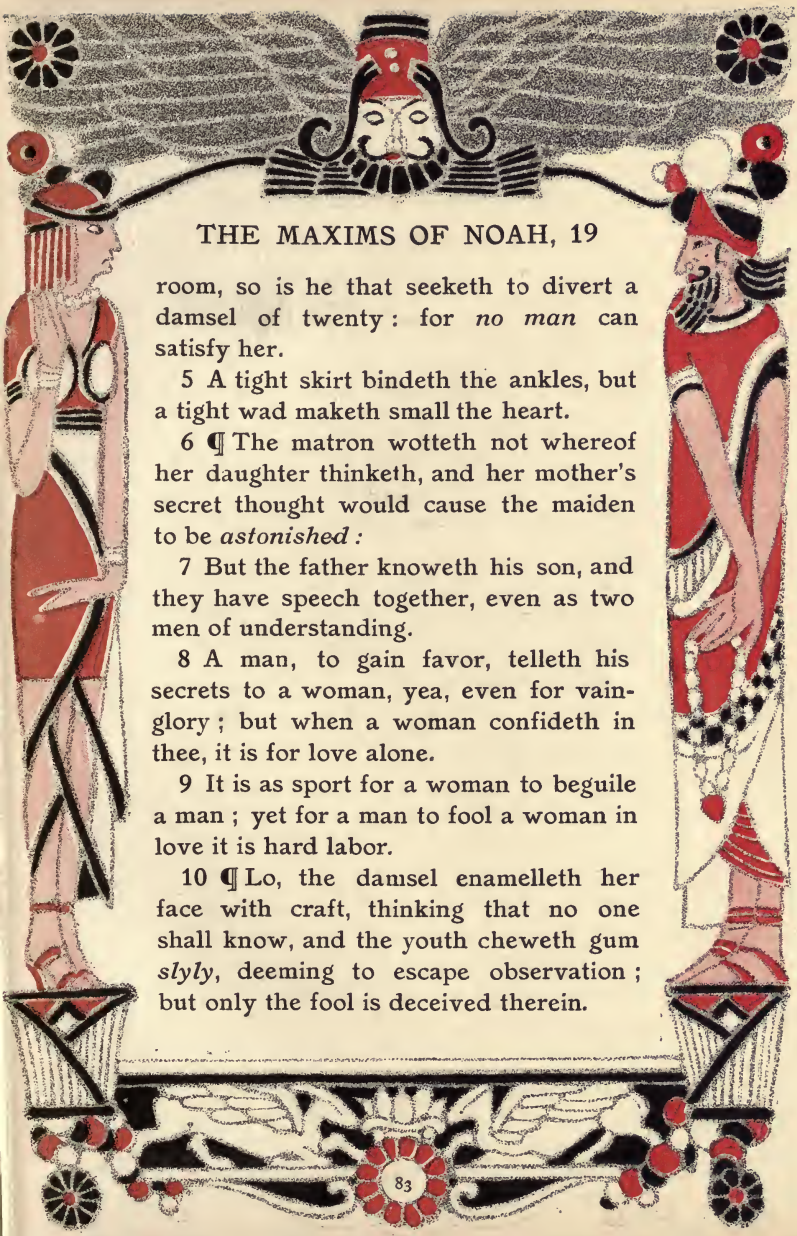
1 Noah presents the one sublime truth in regard to women. 3 Sundry suggestive analogies noted. 6 Men and women compared as to their differences, and 10 as to their resemblances. 13 Divers follies of men to be avoided.

SON, IN THE BOOK I have written, there be many precepts, but in one only is the sum of all wisdom :

2 If thou hast understanding, then shall women be easy unto thee, but a fool no man can enlighten.

3 ¶ As a tired magazine in a dentist's office, so is a divorced woman *without alimony ;* and she that is made up with rouge, is like unto a bargain counter, whereof the goods are marked down.

4 As comfortless as a man in a tea-



room, so is he that seeketh to divert a damsel of twenty: for *no man* can satisfy her.

5 A tight skirt bindeth the ankles, but a tight wad maketh small the heart.

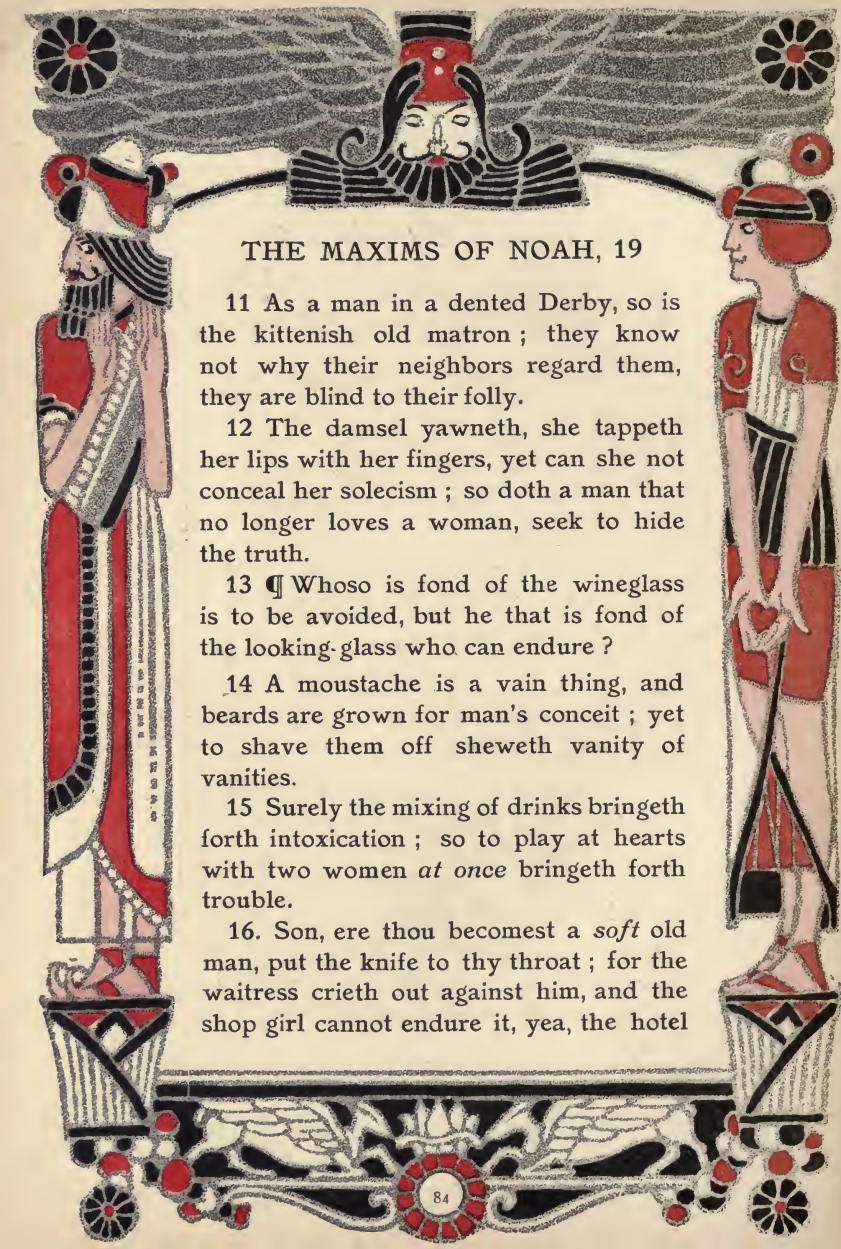
6 ¶ The matron wotteth not whereof her daughter thinketh, and her mother's secret thought would cause the maiden to be *astonished:*

7 But the father knoweth his son, and they have speech together, even as two men of understanding.

8 A man, to gain favor, telleth his secrets to a woman, yea, even for vainglory; but when a woman confideth in thee, it is for love alone.

9 It is as sport for a woman to beguile a man; yet for a man to fool a woman in love it is hard labor.

10 ¶ Lo, the damsel enamelleth her face with craft, thinking that no one shall know, and the youth cheweth gum *slyly*, deeming to escape observation; but only the fool is deceived therein.



THE MAXIMS OF NOAH, 19

11 As a man in a dented Derby, so is the kittenish old matron ; they know not why their neighbors regard them, they are blind to their folly.

12 The damsel yawneth, she tappeth her lips with her fingers, yet can she not conceal her solecism ; so doth a man that no longer loves a woman, seek to hide the truth.

13 ¶ Whoso is fond of the wineglass is to be avoided, but he that is fond of the looking-glass who can endure ?

14 A moustache is a vain thing, and beards are grown for man's conceit ; yet to shave them off sheweth vanity of vanities.

15 Surely the mixing of drinks bringeth forth intoxication ; so to play at hearts with two women *at once* bringeth forth trouble.

16. Son, ere thou becomest a *soft* old man, put the knife to thy throat ; for the waitress crieth out against him, and the shop girl cannot endure it, yea, the hotel

telephone operator saith : it is too much, he maketh me *sick.*

Chapter xx

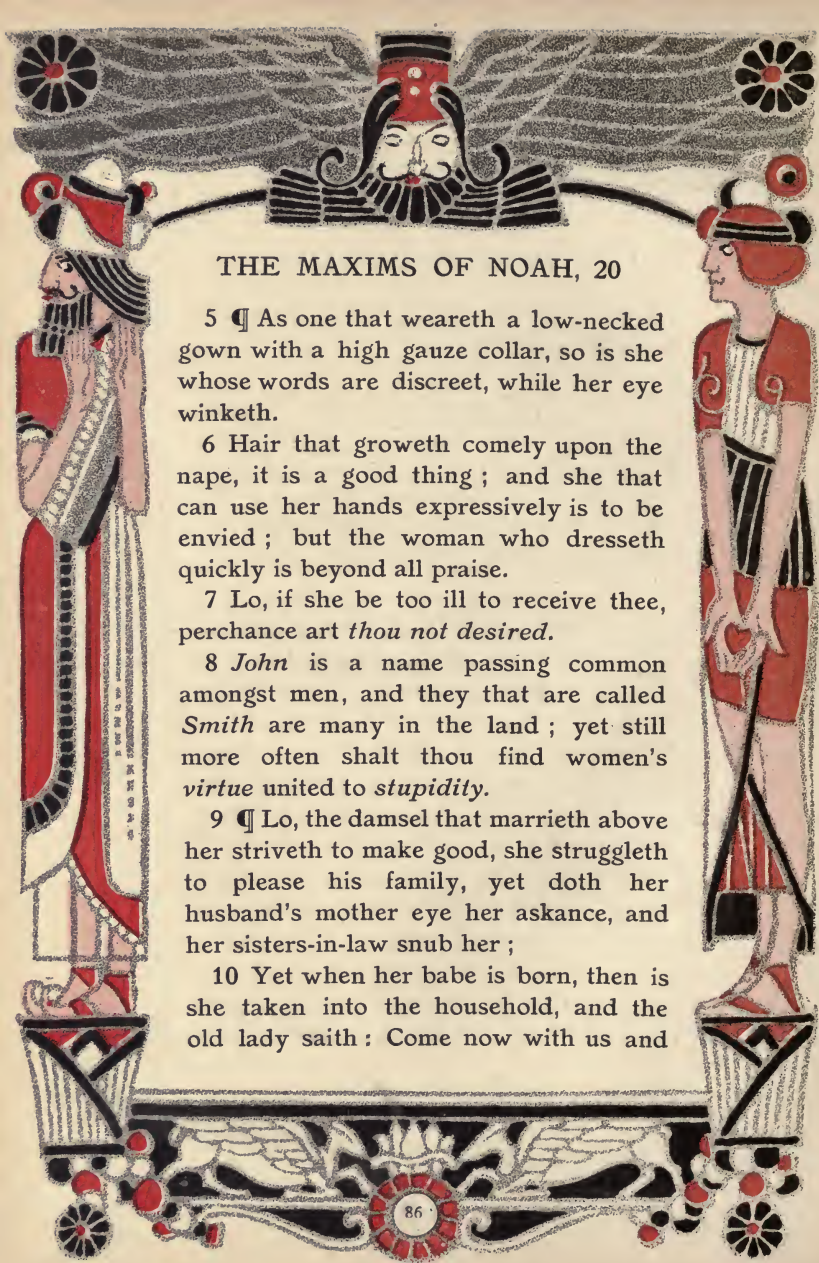
1 Of the ending of love. 3 The ways of comely women. 5 Sundry wiles of damsels. 9 The humble daughter-in-law. 11 Not to boast over women. 14 An exhortation to avoid the timidity of the dub.

SOONER SHALL a woman stop a trolley-car that refuseth to admit her, than detain a love that passeth away.

2 Son, when she seeth thee clearly without illusion, and when she knoweth thee as thou really art, then hath her love ended.

3 ¶ Comeliness winneth in the dash, but she that hath understanding triumpheth in the long run.

4 An ill-favored damsel jumpeth at the first chance, but the comely virgin remaineth single until it is *too late.*



5 ¶ As one that weareth a low-necked gown with a high gauze collar, so is she whose words are discreet, while her eye winketh.

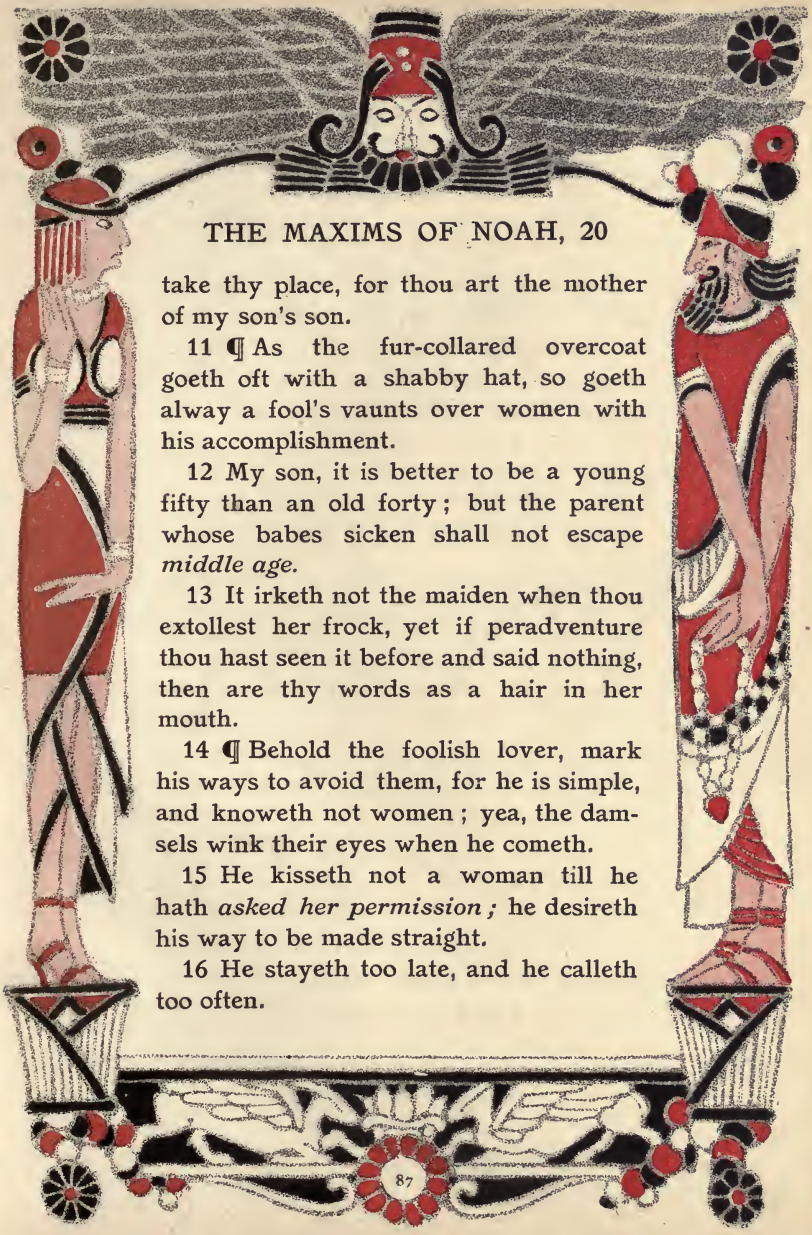
6 Hair that groweth comely upon the nape, it is a good thing ; and she that can use her hands expressively is to be envied ; but the woman who dresseth quickly is beyond all praise.

7 Lo, if she be too ill to receive thee, perchance art *thou not desired.*

8 *John* is a name passing common amongst men, and they that are called *Smith* are many in the land ; yet still more often shalt thou find women's *virtue* united to *stupidity.*

9 ¶ Lo, the damsel that marrieth above her striveth to make good, she struggleth to please his family, yet doth her husband's mother eye her askance, and her sisters-in-law snub her ;

10 Yet when her babe is born, then is she taken into the household, and the old lady saith : Come now with us and



take thy place, for thou art the mother of my son's son.

11 ¶ As the fur-collared overcoat goeth oft with a shabby hat, so goeth alway a fool's vaunts over women with his accomplishment.

12 My son, it is better to be a young fifty than an old forty; but the parent whose babes sicken shall not escape *middle age.*

13 It irketh not the maiden when thou extollest her frock, yet if peradventure thou hast seen it before and said nothing, then are thy words as a hair in her mouth.

14 ¶ Behold the foolish lover, mark his ways to avoid them, for he is simple, and knoweth not women; yea, the damsels wink their eyes when he cometh.

15 He kisseth not a woman till he hath *asked her permission;* he desireth his way to be made straight.

16 He stayeth too late, and he calleth too often.

17 He proposeth by *letter,* writing what he dare not say, face to face.

18 A wise man wrappeth not a diamond in a newspaper, neither doth a man of understanding take a damsel to a dance in a trolley-car.

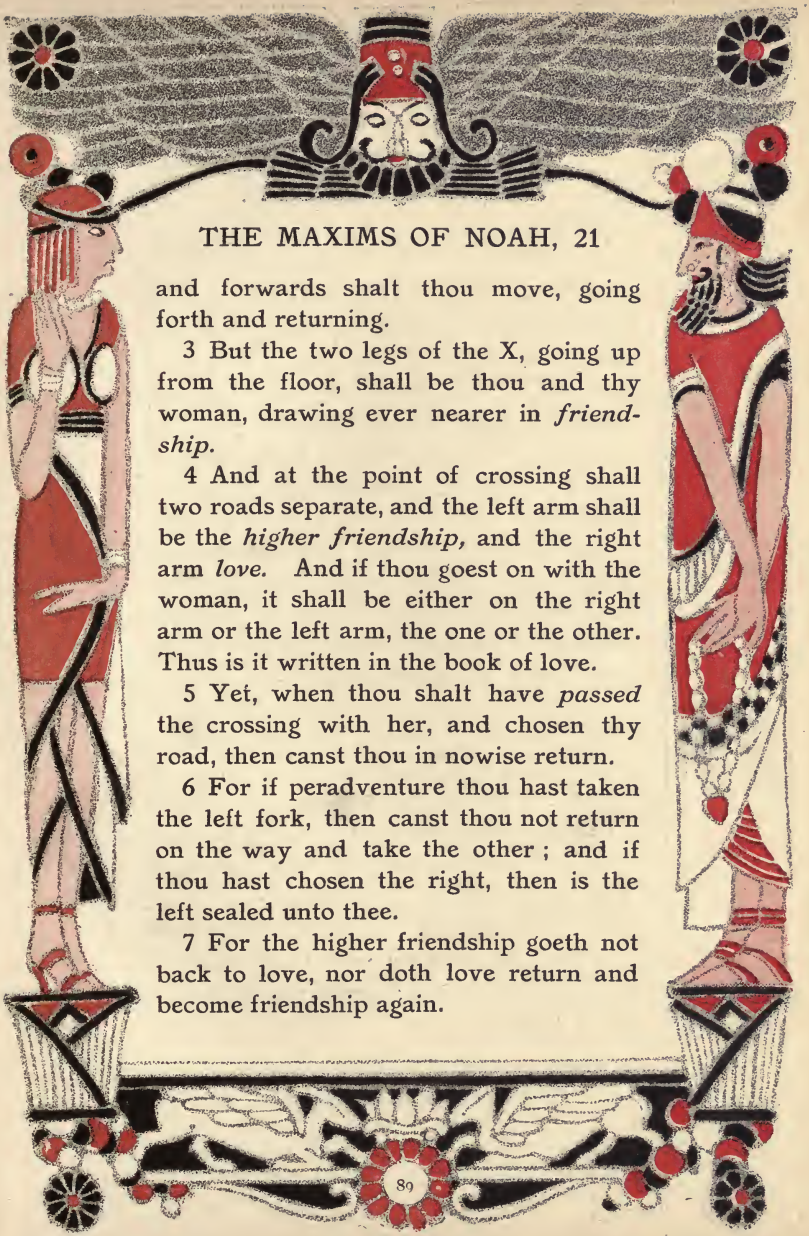
Chapter xxi

1 Under the type of an X is shewn man's progress in friendship with a woman, from acquaintance onward. 9 Platonic love always to deceive its victims. 10 Man's divers follies. 17 Women different with men than with women. 19 The pleasures of travel.

THOU ALSO, my Son, take unto thee a tile, and lay it before thee, and pourtray upon it an X. This shall be a sign unto thee of thy friendships with women.

2 For the floor of the X, even the line upon the which it resteth, this shall be the ground of *acquaintance,* whereon shalt thou move freely; yea, backwards

NOAH'S MAP OF LOVE; XXI, 1-8.



and forwards shalt thou move, going forth and returning.

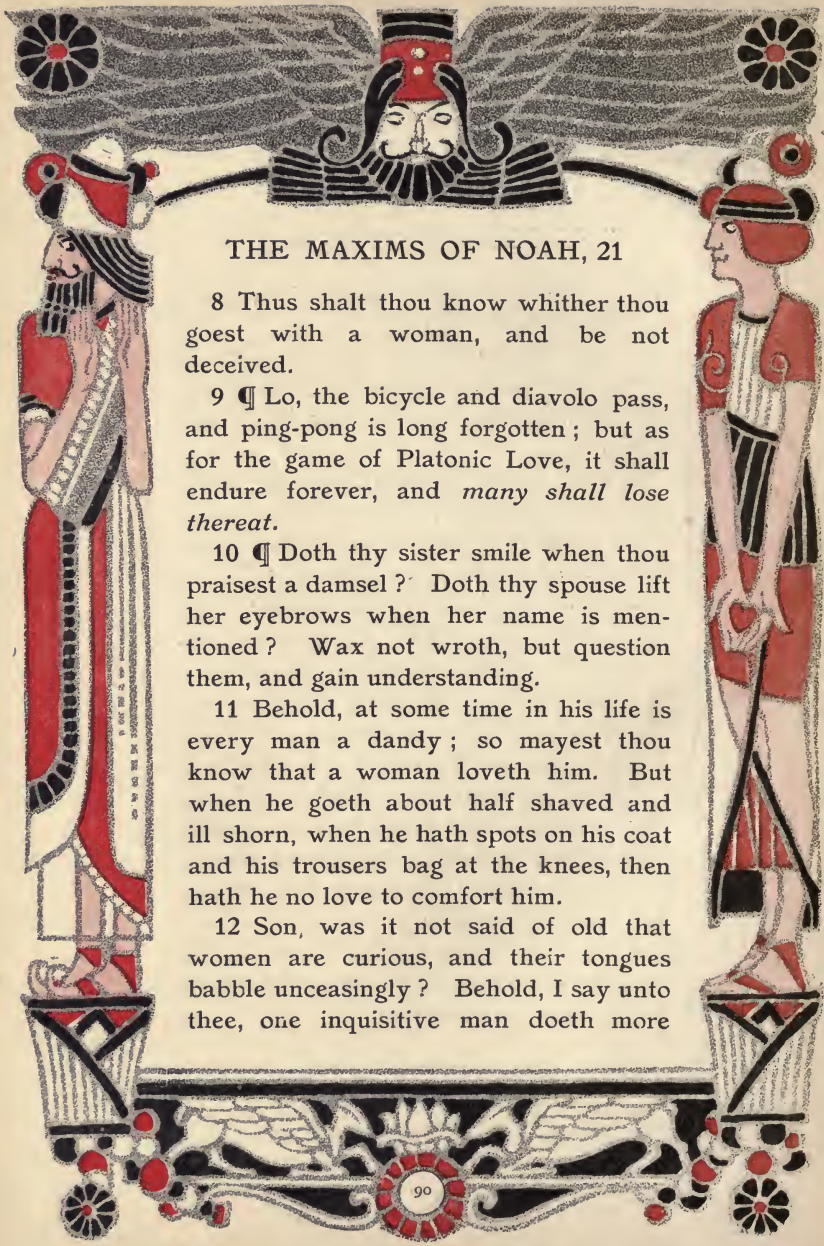
3 But the two legs of the X, going up from the floor, shall be thou and thy woman, drawing ever nearer in *friendship.*

4 And at the point of crossing shall two roads separate, and the left arm shall be the *higher friendship,* and the right arm *love.* And if thou goest on with the woman, it shall be either on the right arm or the left arm, the one or the other. Thus is it written in the book of love.

5 Yet, when thou shalt have *passed* the crossing with her, and chosen thy road, then canst thou in nowise return.

6 For if peradventure thou hast taken the left fork, then canst thou not return on the way and take the other ; and if thou hast chosen the right, then is the left sealed unto thee.

7 For the higher friendship goeth not back to love, nor doth love return and become friendship again.



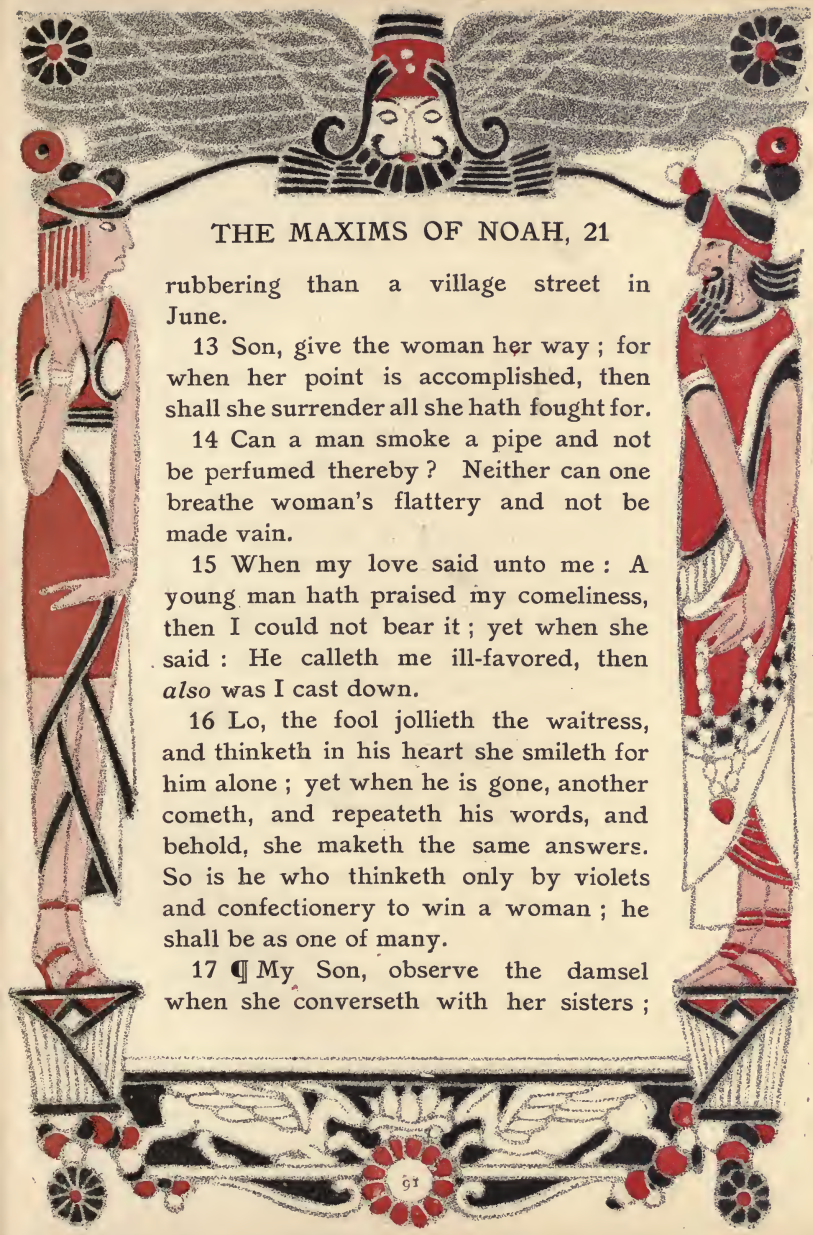
8 Thus shalt thou know whither thou goest with a woman, and be not deceived.

9 ¶ Lo, the bicycle and diavolo pass, and ping-pong is long forgotten; but as for the game of Platonic Love, it shall endure forever, and *many shall lose thereat.*

10 ¶ Doth thy sister smile when thou praisest a damsel? Doth thy spouse lift her eyebrows when her name is mentioned? Wax not wroth, but question them, and gain understanding.

11 Behold, at some time in his life is every man a dandy; so mayest thou know that a woman loveth him. But when he goeth about half shaved and ill shorn, when he hath spots on his coat and his trousers bag at the knees, then hath he no love to comfort him.

12 Son, was it not said of old that women are curious, and their tongues babble unceasingly? Behold, I say unto thee, one inquisitive man doeth more



rubbering than a village street in June.

13 Son, give the woman her way ; for when her point is accomplished, then shall she surrender all she hath fought for.

14 Can a man smoke a pipe and not be perfumed thereby ? Neither can one breathe woman's flattery and not be made vain.

15 When my love said unto me : A young man hath praised my comeliness, then I could not bear it ; yet when she said : He calleth me ill-favored, then *also* was I cast down.

16 Lo, the fool jollieth the waitress, and thinketh in his heart she smileth for him alone ; yet when he is gone, another cometh, and repeateth his words, and behold, she maketh the same answers. So is he who thinketh only by violets and confectionery to win a woman ; he shall be as one of many.

17 ¶ My Son, observe the damsel when she converseth with her sisters ;

behold, her countenance is lax, and her nerves are weakened, yea, the brakes are all on.

18 But *when the young man cometh,* lo, then are all the lights lighted, and her face wreatheth itself in smiles; yea, she flieth as in an aeroplane freely, seeking his approval.

19 ¶ Son, when thou enterest the trolley-car, sit thee not down *opposite* the most comely damsel, to regard her; rather sit thee *beside* her, and observe the faces of the men who scrutinize her; thou wilt be merry during all the journey.

Chapter xxii

1 Distressing facts of every-day experience. 2 The fatuous slattern and other follies of vain women. 7 A parable of Noah, shewing the subtilty of women's warfare. 15 Celebrities and marriage. 16 The universal pastime.

CURLING HAIR on a man's head is an annoyance to me, and a woman's moustache is hard to

bear ; but an infant that talketh like a graybeard distresseth me beyond all measure.

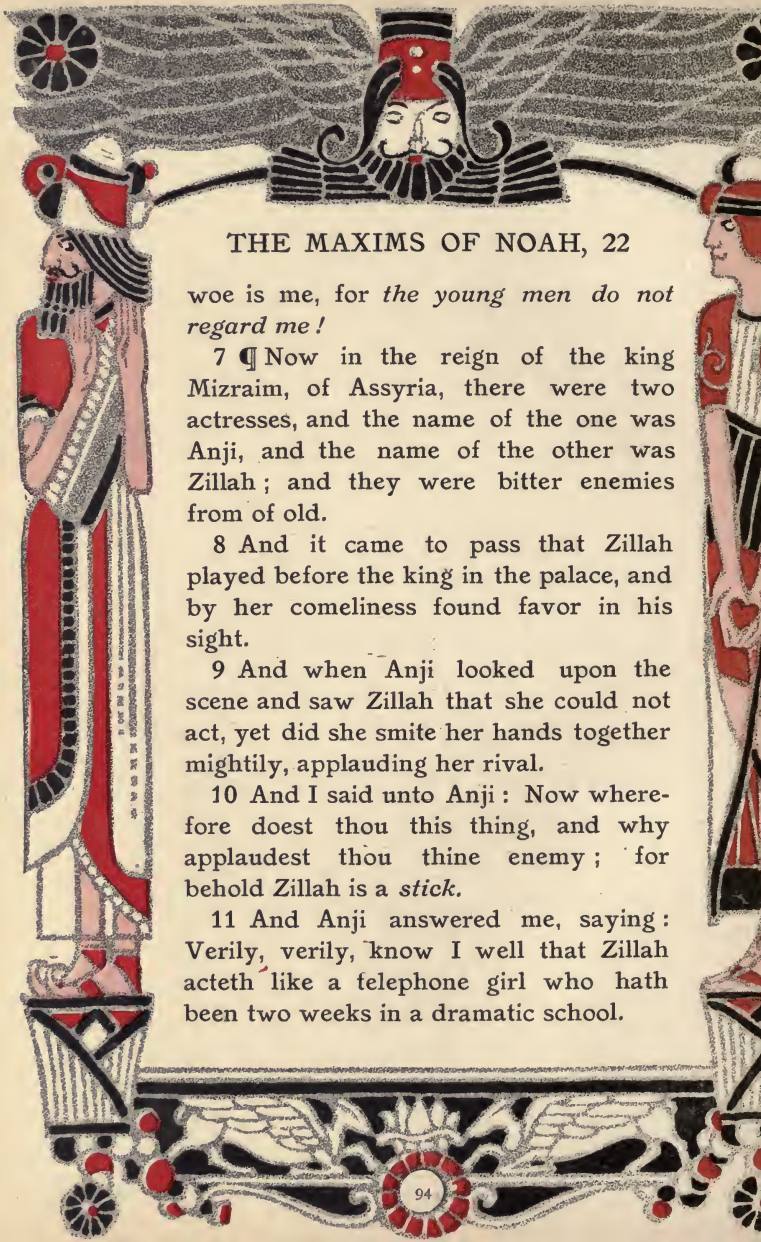
2 ¶ Did I not reprove the slattern for her disorder ? Yet I laughed when she said unto me : O, but *I light up so, at night !*

3 Lo, the virgins flock to the matinée, and smite their hands together when the comely actor entereth, saying : Behold his raiment ; is he not the swellest ever ?

4 But the evening cometh, and he that hath understanding, yea, though he wear a celluloid collar, he shall prevail over her.

5 Alack ! saith the maiden, alack for the rudeness of men, for they stare unceasingly, and I go not forth upon the streets of the city without encountering their frowardness ; I say unto thee, their annoyance is fierce.

6 Yet another year passeth, and she bewaileth her lot, saying : Lo, now am I grown old, and I have lost my beauty ;



woe is me, for *the young men do not regard me!*

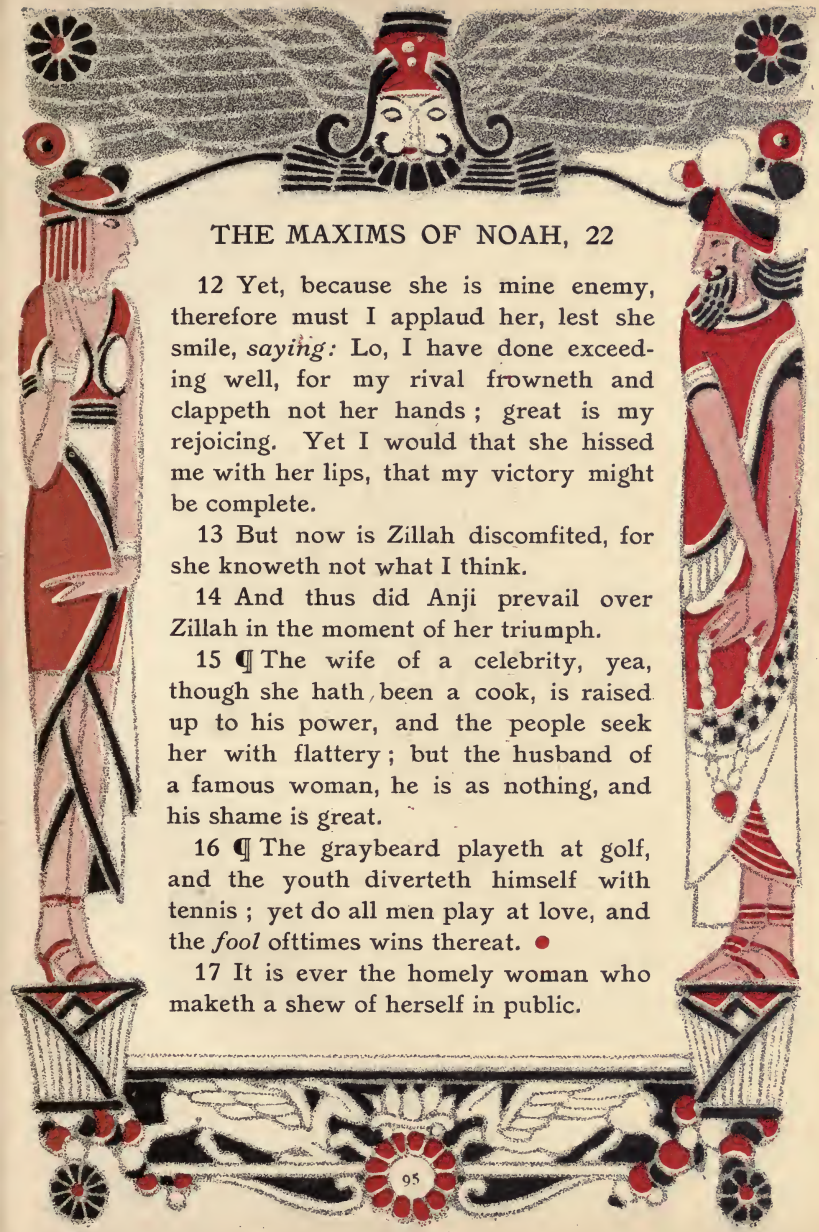
7 ¶ Now in the reign of the king Mizraim, of Assyria, there were two actresses, and the name of the one was Anji, and the name of the other was Zillah; and they were bitter enemies from of old.

8 And it came to pass that Zillah played before the king in the palace, and by her comeliness found favor in his sight.

9 And when Anji looked upon the scene and saw Zillah that she could not act, yet did she smite her hands together mightily, applauding her rival.

10 And I said unto Anji: Now wherefore doest thou this thing, and why applaudest thou thine enemy; for behold Zillah is a *stick.*

11 And Anji answered me, saying: Verily, verily, know I well that Zillah acteth like a telephone girl who hath been two weeks in a dramatic school.



12 Yet, because she is mine enemy, therefore must I applaud her, lest she smile, *saying:* Lo, I have done exceeding well, for my rival frowneth and clappeth not her hands; great is my rejoicing. Yet I would that she hissed me with her lips, that my victory might be complete.

13 But now is Zillah discomfited, for she knoweth not what I think.

14 And thus did Anji prevail over Zillah in the moment of her triumph.

15 ¶ The wife of a celebrity, yea, though she hath been a cook, is raised up to his power, and the people seek her with flattery; but the husband of a famous woman, he is as nothing, and his shame is great.

16 ¶ The graybeard playeth at golf, and the youth diverteth himself with tennis; yet do all men play at love, and the *fool* ofttimes wins thereat. ●

17 It is ever the homely woman who maketh a shew of herself in public.

Chapter xxiii

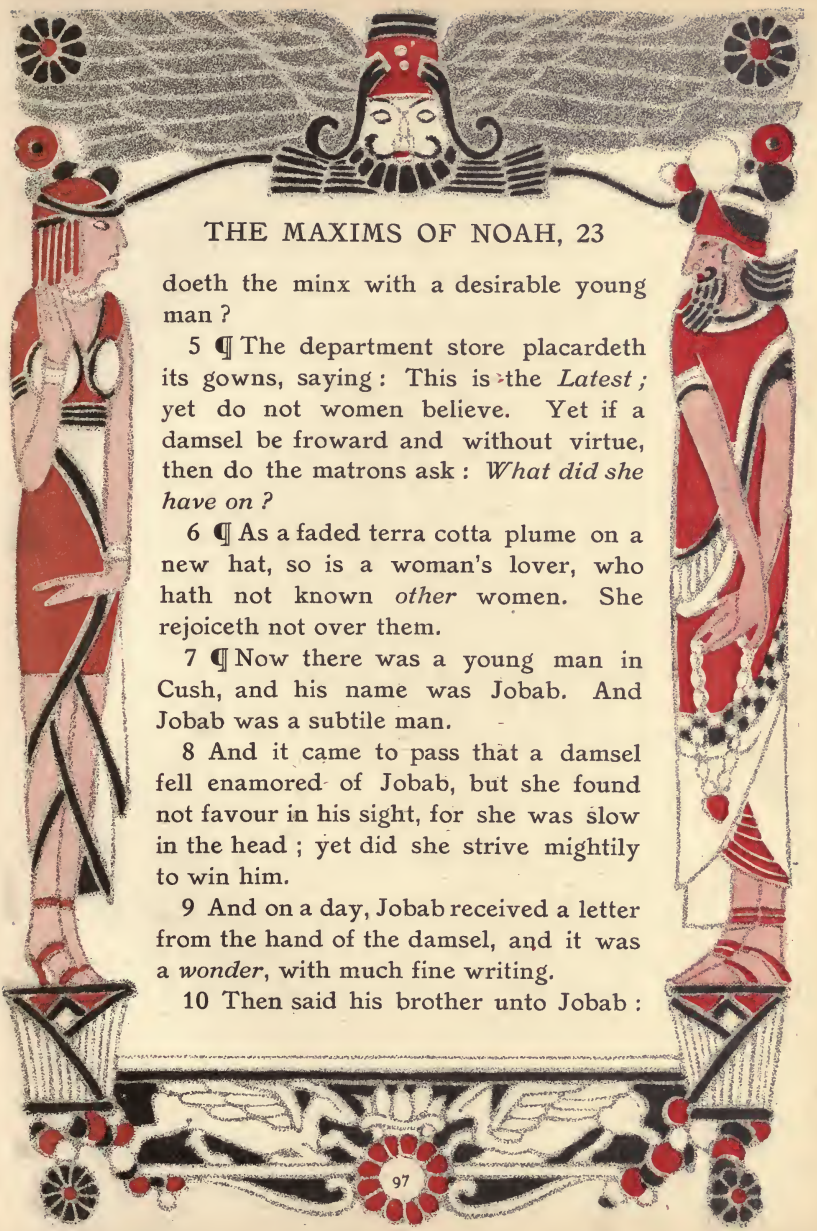
1 The soft young man. 2 Indiscretion of amorous women. 4 The embarrassments of a governess. 5. Where fashions begin. 6 The inexperienced fiancé. 7 A parable of a subtile man that defeated a woman's wile. 14 Women's help and hindrance to men.

A DYED DRESS is not to be concealed from a woman's eyes; neither is a *soft* young man without the contempt of his fellows.

2 ¶ Stolen kisses are sweet, and hands held in secret are pleasant.

3 But he knoweth not that indiscretion is there, and when he hath gone, then will she *tell all the details* to her sisters without shame.

4 ¶ As conspicuous as an opera costume in a trolley-car, so is the youth who visiteth a *governess;* the matron regardeth him with subtilty, and the daughters of the house cry: *ha-ha*, what



doeth the minx with a desirable young man ?

5 ¶ The department store placardeth its gowns, saying : This is the *Latest ;* yet do not women believe. Yet if a damsel be froward and without virtue, then do the matrons ask : *What did she have on ?*

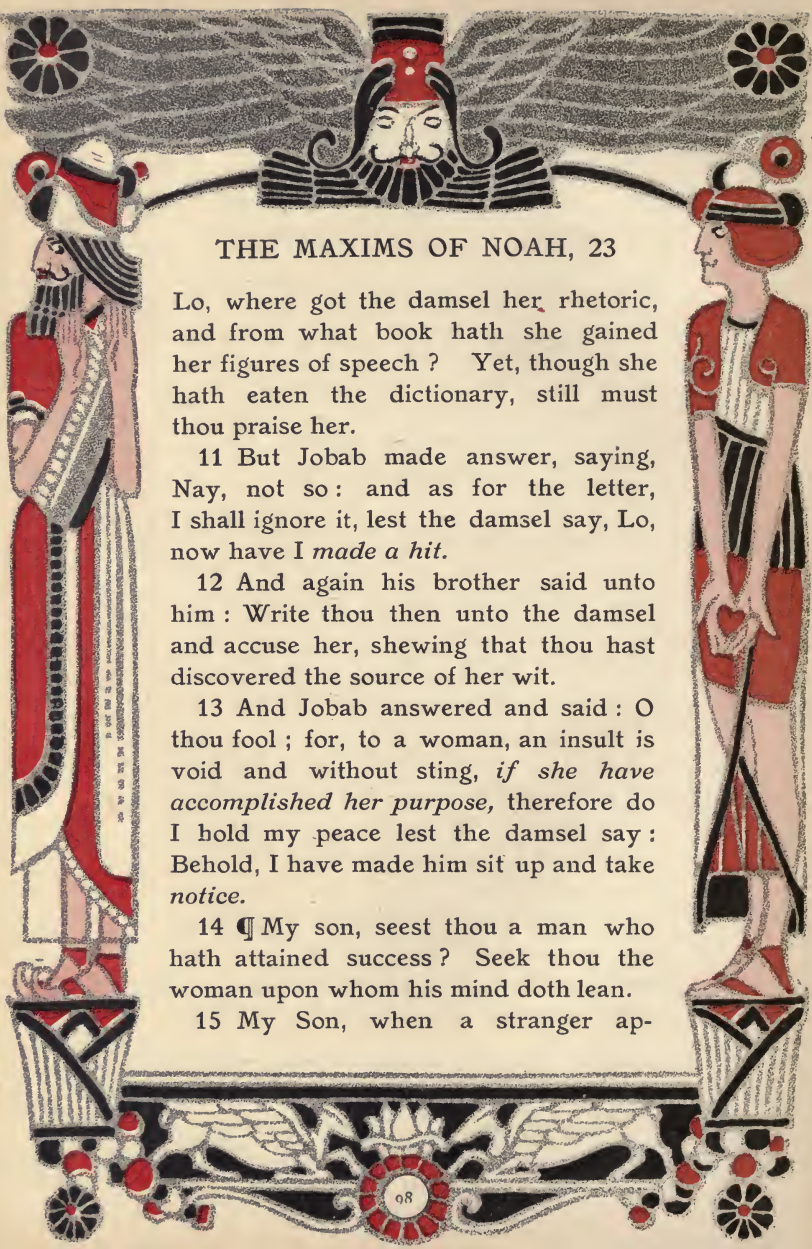
6 ¶ As a faded terra cotta plume on a new hat, so is a woman's lover, who hath not known *other* women. She rejoiceth not over them.

7 ¶ Now there was a young man in Cush, and his name was Jobab. And Jobab was a subtile man.

8 And it came to pass that a damsel fell enamored of Jobab, but she found not favour in his sight, for she was slow in the head ; yet did she strive mightily to win him.

9 And on a day, Jobab received a letter from the hand of the damsel, and it was a *wonder*, with much fine writing.

10 Then said his brother unto Jobab :



Lo, where got the damsel her rhetoric, and from what book hath she gained her figures of speech? Yet, though she hath eaten the dictionary, still must thou praise her.

11 But Jobab made answer, saying, Nay, not so: and as for the letter, I shall ignore it, lest the damsel say, Lo, now have I *made a hit.*

12 And again his brother said unto him: Write thou then unto the damsel and accuse her, shewing that thou hast discovered the source of her wit.

13 And Jobab answered and said: O thou fool; for, to a woman, an insult is void and without sting, *if she have accomplished her purpose,* therefore do I hold my peace lest the damsel say: Behold, I have made him sit up and take *notice.*

14 ¶ My son, seest thou a man who hath attained success? Seek thou the woman upon whom his mind doth lean.

15 My Son, when a stranger ap-

proacheth, trust a maiden's intuition; but beware her prejudice when a friend draweth nigh.

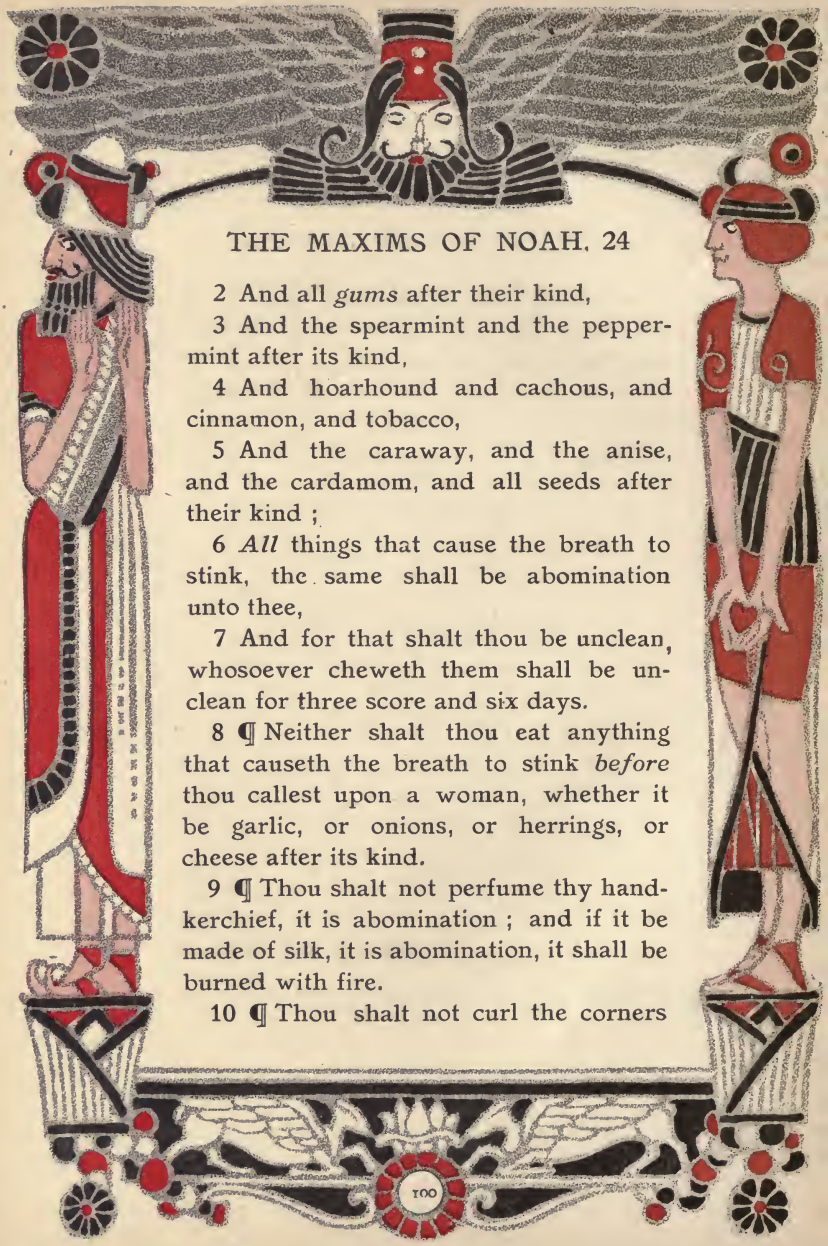
16 As the invisible hairpin hangeth insecurely upon the stray lock, depending upon a hair, so do women's reasons depend upon their desires.

17 A tactful woman winneth over goddesses and queens.

Chapter xxiv

1 What things may not be chewed in the presence of women. 8 What foods to be avoided. 9 Unlawful perfumes and 10 other abominable practices. 11 Profanity and its forfeits. 13 A repetition of sundry laws of social kindness. 17 Of him that observeth the maxims.

AND THESE are the things which thou shalt have in abomination amongst foods; when thou goest among *women* they shall not be chewed, they are abomination: the clove, and the flagroot and the licorice,



THE MAXIMS OF NOAH. 24

2 And all *gums* after their kind,

3 And the spearmint and the peppermint after its kind,

4 And hoarhound and cachous, and cinnamon, and tobacco,

5 And the caraway, and the anise, and the cardamom, and all seeds after their kind ;

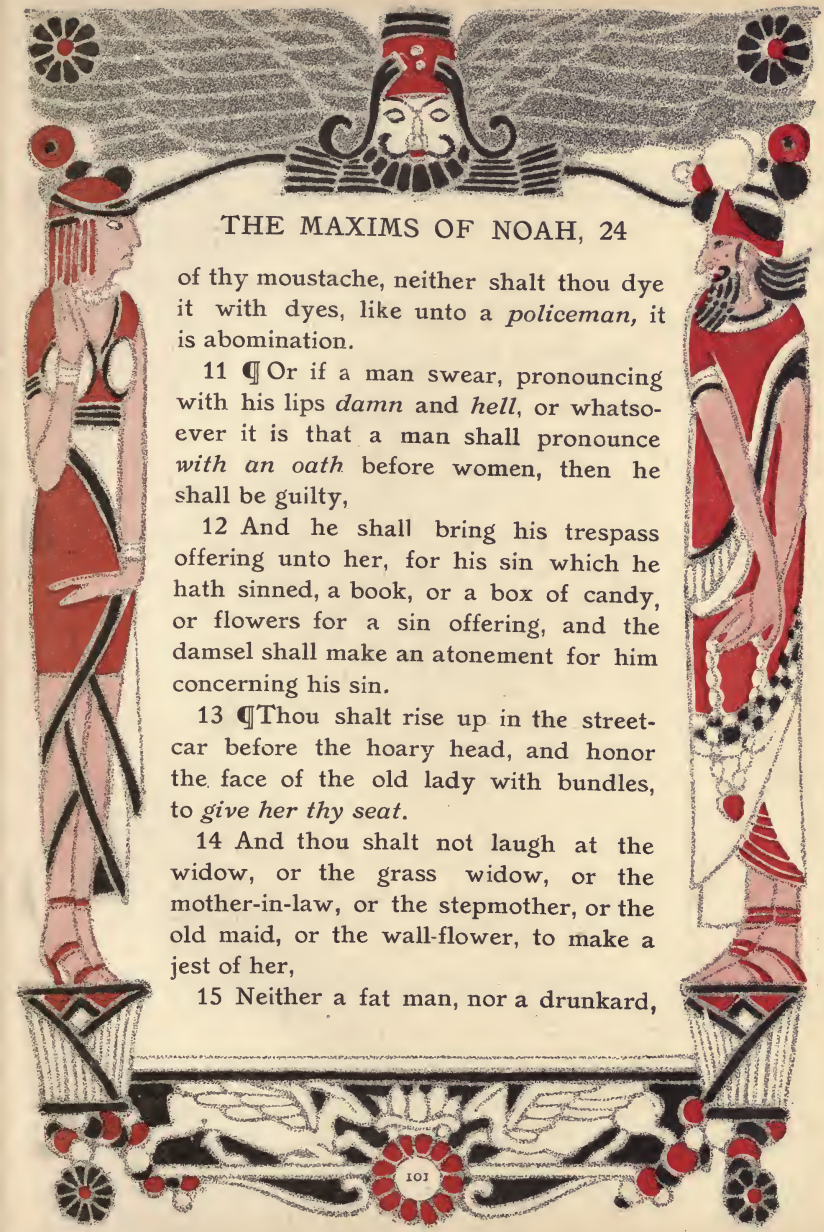
6 *All* things that cause the breath to stink, the same shall be abomination unto thee,

7 And for that shalt thou be unclean, whosoever cheweth them shall be unclean for three score and six days.

8 ¶ Neither shalt thou eat anything that causeth the breath to stink *before* thou callest upon a woman, whether it be garlic, or onions, or herrings, or cheese after its kind.

9 ¶ Thou shalt not perfume thy handkerchief, it is abomination ; and if it be made of silk, it is abomination, it shall be burned with fire.

10 ¶ Thou shalt not curl the corners



of thy moustache, neither shalt thou dye it with dyes, like unto a *policeman,* it is abomination.

11 ¶ Or if a man swear, pronouncing with his lips *damn* and *hell*, or whatsoever it is that a man shall pronounce *with an oath* before women, then he shall be guilty,

12 And he shall bring his trespass offering unto her, for his sin which he hath sinned, a book, or a box of candy, or flowers for a sin offering, and the damsel shall make an atonement for him concerning his sin.

13 ¶Thou shalt rise up in the street-car before the hoary head, and honor the face of the old lady with bundles, to *give her thy seat*.

14 And thou shalt not laugh at the widow, or the grass widow, or the mother-in-law, or the stepmother, or the old maid, or the wall-flower, to make a jest of her,

15 Neither a fat man, nor a drunkard,

nor him that hath a black eye, or a red nose, or anything superfluous.

16 Nor a musician, nor a dentist, nor one that hath a baldness upon his head, these shalt thou not laugh at, to make them a scoffing.

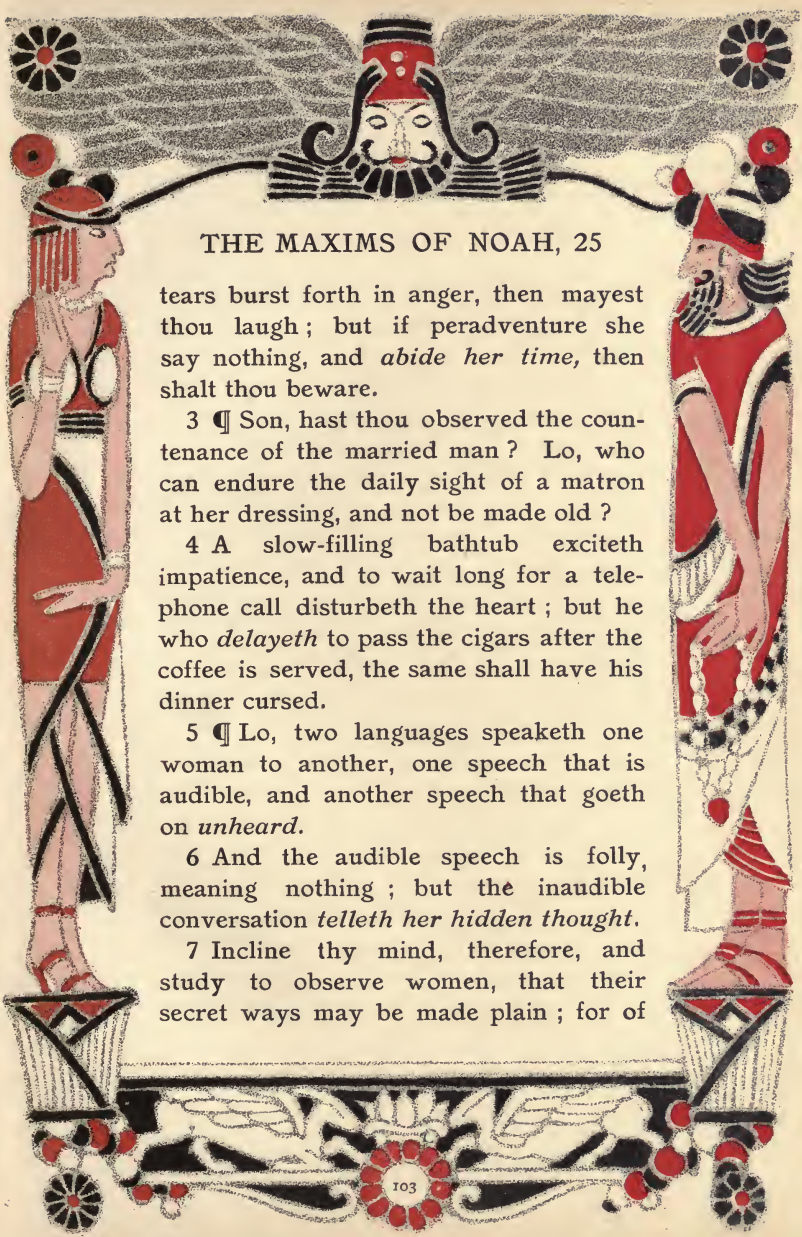
17 ¶ And thou shalt be a gentleman; for I have severed thee from other people, that thou shouldst be my pride and beloved of women.

Chapter xxv

1 The perils in woman's memory. 3 Man's divers misfortunes. 5 Noah discovereth the secret language of women, counselling men to study it. 10 Actors and actresses. 11 A comely woman can afford to praise her inferior. 13 Woman's perpetual credulity. 14 Upon marriages of sorts. 16 Divers maxims.

MY SON, what thou doest for a woman, she may forget, but what thou hast *failed* to do, that will she *always* remember.

2 When she is enraged, when her



tears burst forth in anger, then mayest thou laugh; but if peradventure she say nothing, and *abide her time,* then shalt thou beware.

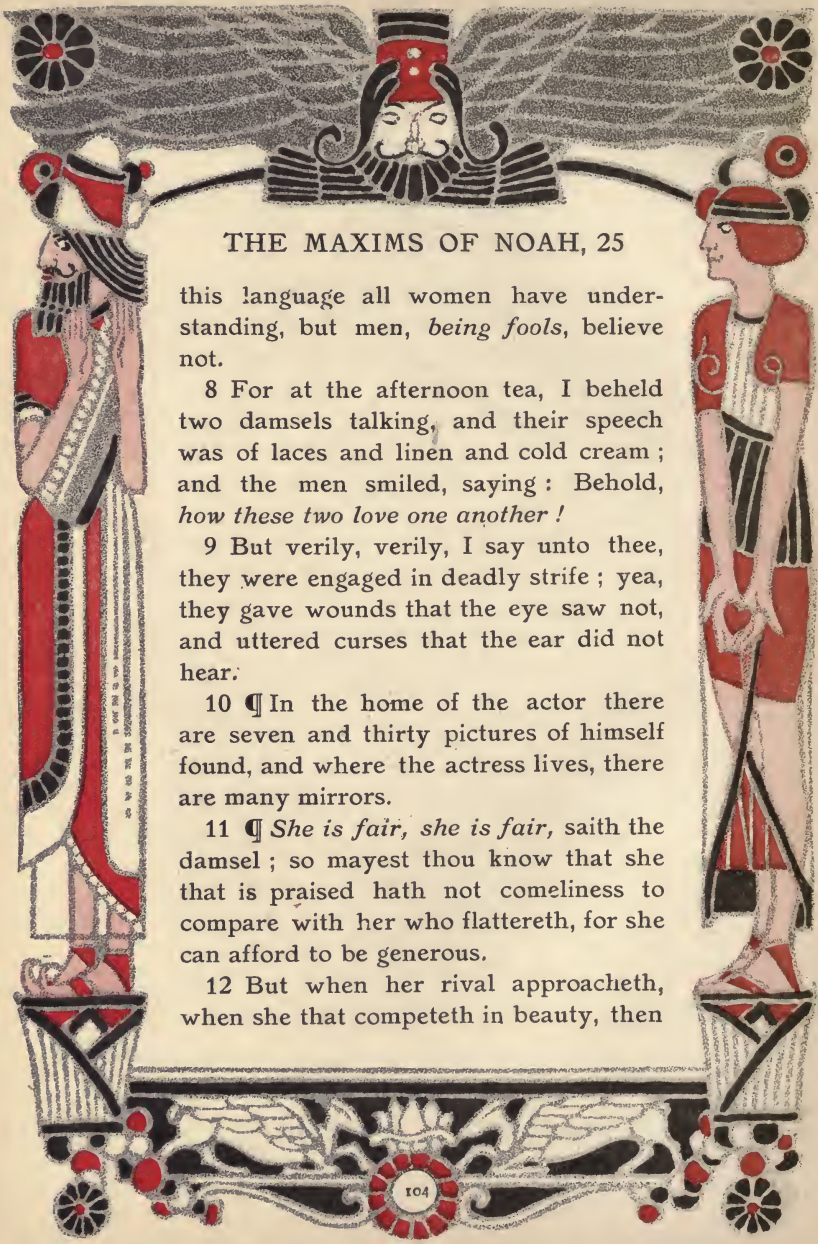
3 ¶ Son, hast thou observed the countenance of the married man? Lo, who can endure the daily sight of a matron at her dressing, and not be made old?

4 A slow-filling bathtub exciteth impatience, and to wait long for a telephone call disturbeth the heart; but he who *delayeth* to pass the cigars after the coffee is served, the same shall have his dinner cursed.

5 ¶ Lo, two languages speaketh one woman to another, one speech that is audible, and another speech that goeth on *unheard.*

6 And the audible speech is folly, meaning nothing; but the inaudible conversation *telleth her hidden thought.*

7 Incline thy mind, therefore, and study to observe women, that their secret ways may be made plain; for of



this language all women have understanding, but men, *being fools*, believe not.

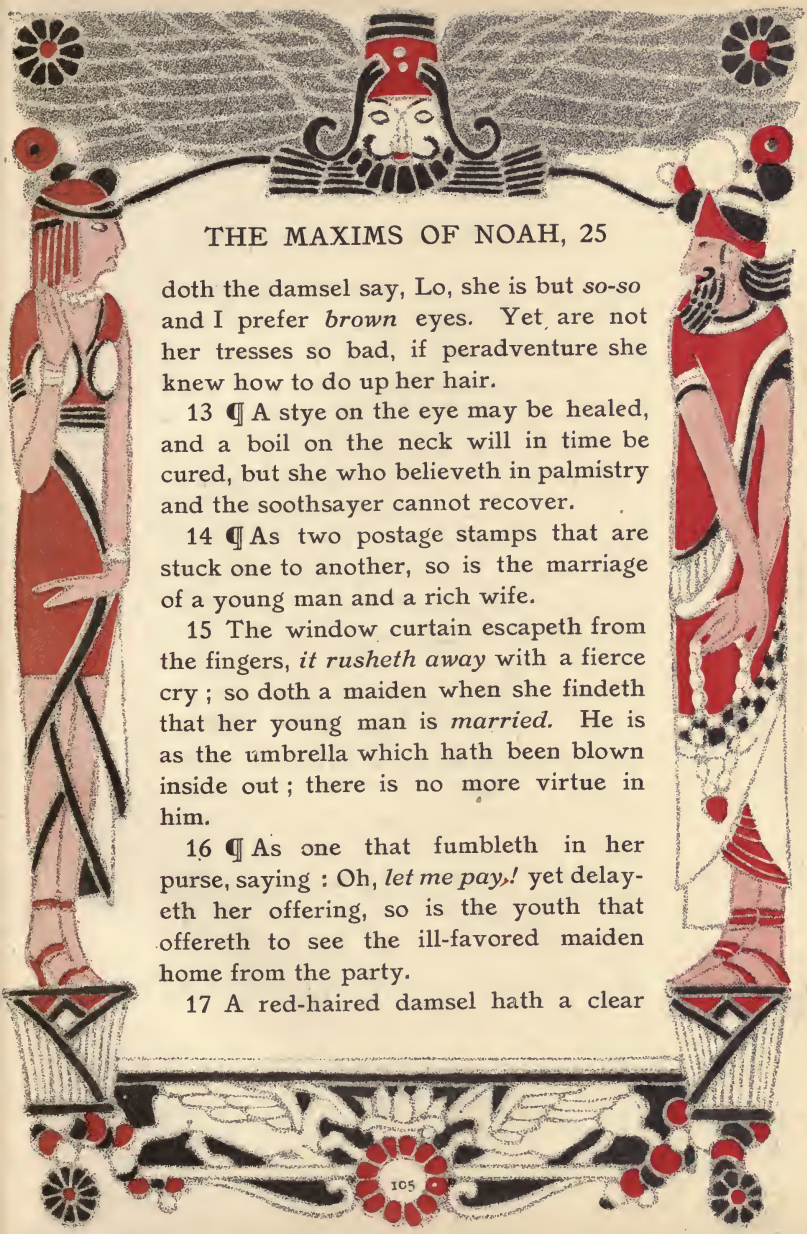
8 For at the afternoon tea, I beheld two damsels talking, and their speech was of laces and linen and cold cream; and the men smiled, saying: Behold, *how these two love one another!*

9 But verily, verily, I say unto thee, they were engaged in deadly strife; yea, they gave wounds that the eye saw not, and uttered curses that the ear did not hear.

10 ¶ In the home of the actor there are seven and thirty pictures of himself found, and where the actress lives, there are many mirrors.

11 ¶ *She is fair, she is fair,* saith the damsel; so mayest thou know that she that is praised hath not comeliness to compare with her who flattereth, for she can afford to be generous.

12 But when her rival approacheth, when she that competeth in beauty, then



doth the damsel say, Lo, she is but *so-so* and I prefer *brown* eyes. Yet are not her tresses so bad, if peradventure she knew how to do up her hair.

13 ¶ A stye on the eye may be healed, and a boil on the neck will in time be cured, but she who believeth in palmistry and the soothsayer cannot recover.

14 ¶ As two postage stamps that are stuck one to another, so is the marriage of a young man and a rich wife.

15 The window curtain escapeth from the fingers, *it rusheth away* with a fierce cry ; so doth a maiden when she findeth that her young man is *married.* He is as the umbrella which hath been blown inside out ; there is no more virtue in him.

16 ¶ As one that fumbleth in her purse, saying : Oh, *let me pay!* yet delayeth her offering, so is the youth that offereth to see the ill-favored maiden home from the party.

17 A red-haired damsel hath a clear

complexion, but she that despiseth *bridge* hath a clear head.

18 Son, I am old, and have been young, yet have I not learned why the matron sitteth bolt upright in the street-car; and why she leaneth not back in comfort, the same is a secret from me.

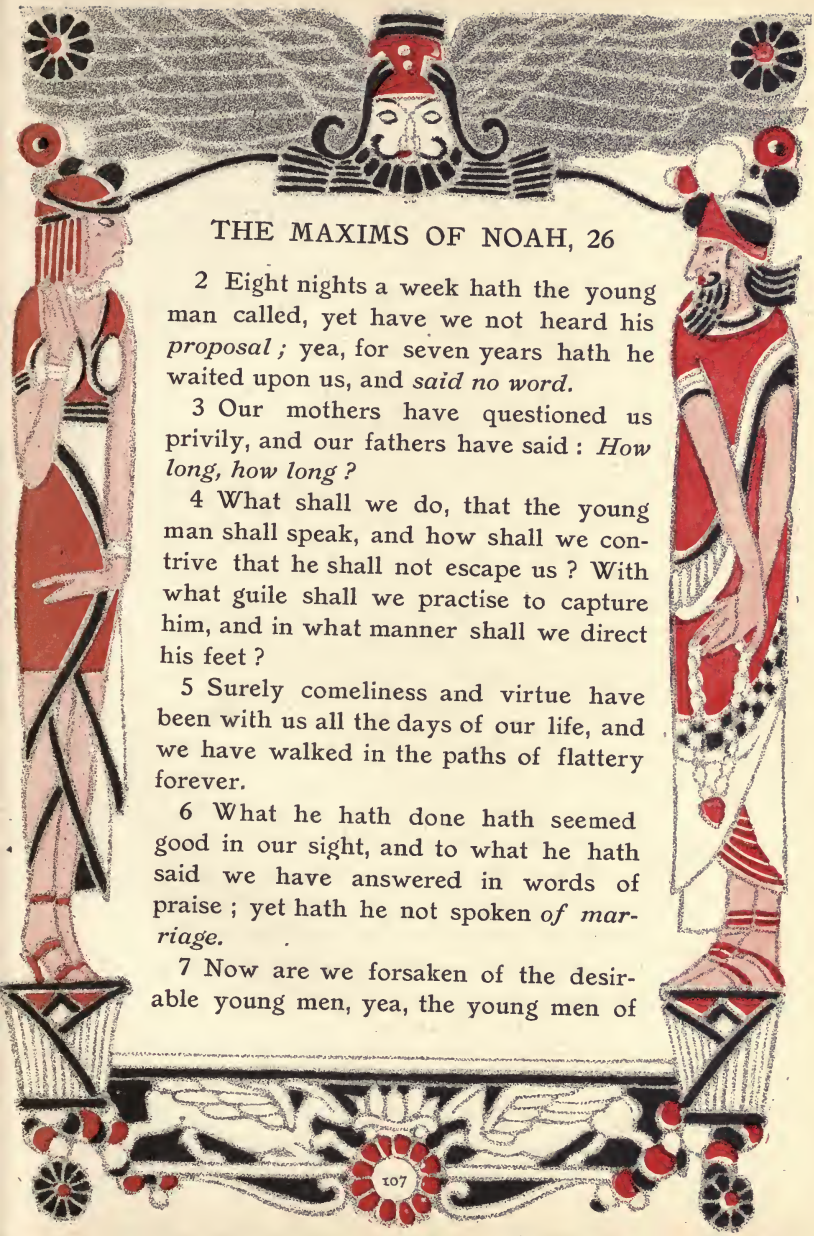
19 To teach an ugly damsel to skate is a bore, and instructing an aged aunt in swimming is without pleasure; neither doth a woman enjoy shewing her young man how to make love.

Chapter xxvi

The patriarch, in a Parable of Women, sheweth how their anxiety to marry consumeth them utterly owing to men's dalliance and philandering.

A Song of Noah, when he changed his behaviour before his wife Naamah; who drave him away, and he departed.

IN THE HOUSE OF THE WOMEN, the damsels cry: *Long, long, have we awaited;*



THE MAXIMS OF NOAH, 26

2 Eight nights a week hath the young man called, yet have we not heard his *proposal;* yea, for seven years hath he waited upon us, and *said no word.*

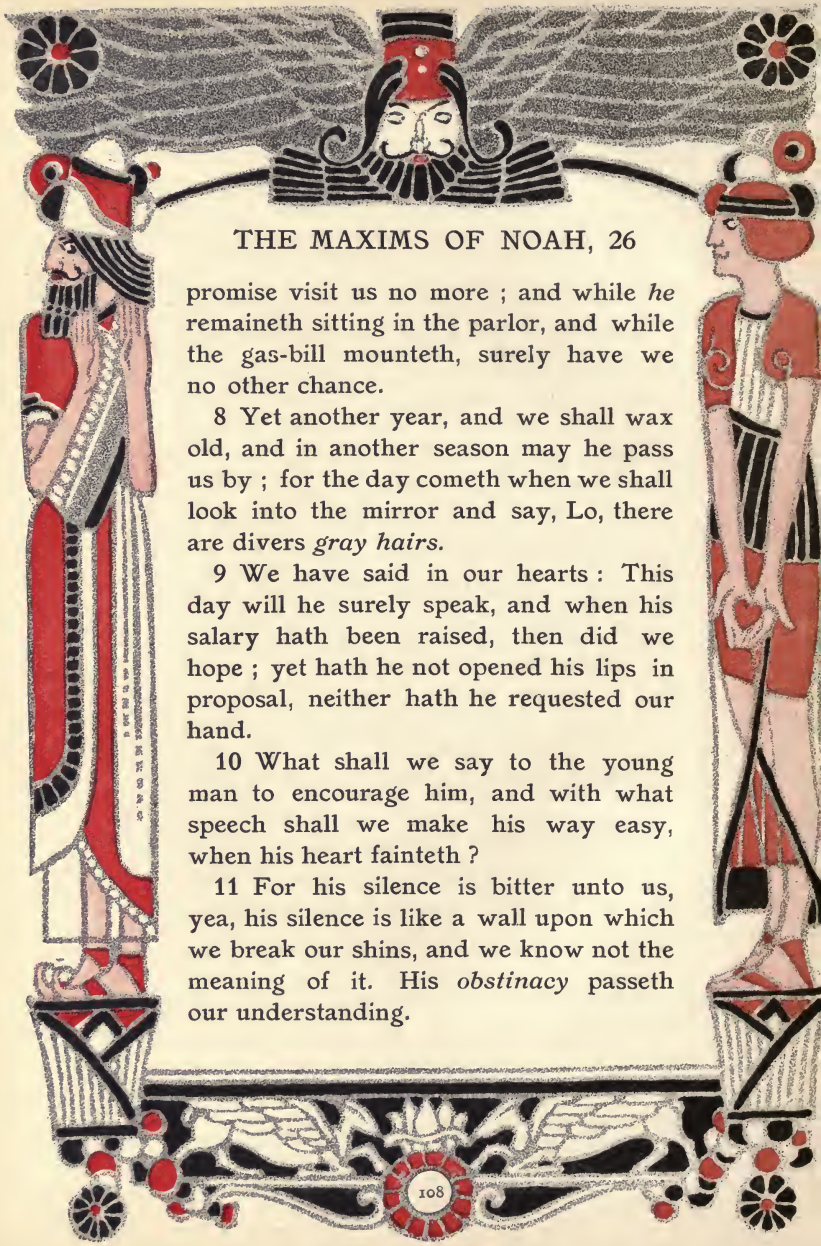
3 Our mothers have questioned us privily, and our fathers have said: *How long, how long?*

4 What shall we do, that the young man shall speak, and how shall we contrive that he shall not escape us? With what guile shall we practise to capture him, and in what manner shall we direct his feet?

5 Surely comeliness and virtue have been with us all the days of our life, and we have walked in the paths of flattery forever.

6 What he hath done hath seemed good in our sight, and to what he hath said we have answered in words of praise; yet hath he not spoken *of marriage.*

7 Now are we forsaken of the desirable young men, yea, the young men of



promise visit us no more ; and while *he* remaineth sitting in the parlor, and while the gas-bill mounteth, surely have we no other chance.

8 Yet another year, and we shall wax old, and in another season may he pass us by ; for the day cometh when we shall look into the mirror and say, Lo, there are divers *gray hairs.*

9 We have said in our hearts : This day will he surely speak, and when his salary hath been raised, then did we hope ; yet hath he not opened his lips in proposal, neither hath he requested our hand.

10 What shall we say to the young man to encourage him, and with what speech shall we make his way easy, when his heart fainteth ?

11 For his silence is bitter unto us, yea, his silence is like a wall upon which we break our shins, and we know not the meaning of it. His *obstinacy* passeth our understanding.

12 O Lord, what meaneth the young man to do? And what are his desires concerning us? Tell us, that we may make our plans.

13 Behold, the virgin is a mystery, and the heart of a matron is hard to find out; but a *young man* excelleth them all in subtilty.

Chapter xxvii

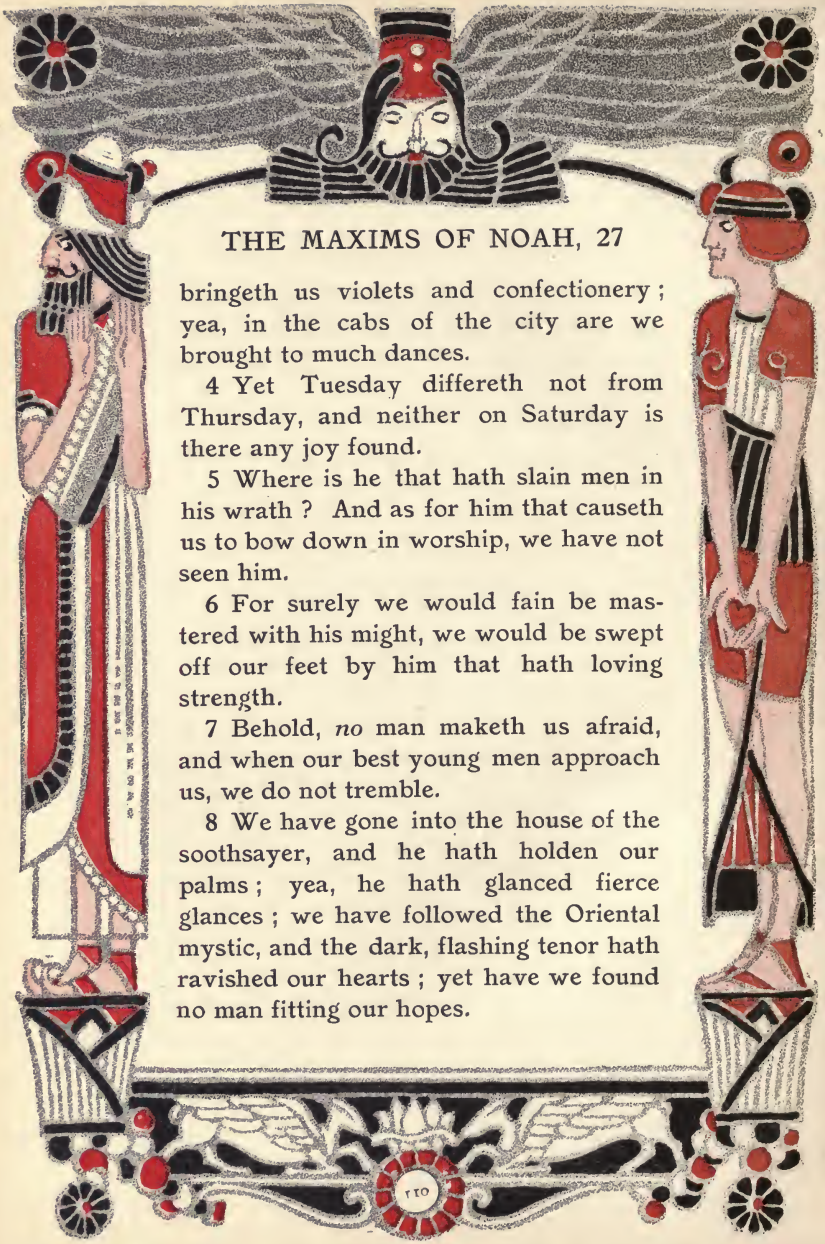
Noah, shewing another room in the House of Women, discovereth their woe at the sameness of their suitors and their thirst for romance mocked with the commonplace.

To his son, Shem's wife, Zedeketelbab, for her daughters when she said: Lo, there is none good enough for them; *A Song* of Noah.

IN THE HOUSE OF THE WOMEN the damsels cry: *Verily, verily, there is no new thing!*

2 One man is like unto another, in this world, and what Obal doeth, that doth Tiras also.

3 He taketh us to the theatres, he



bringeth us violets and confectionery; yea, in the cabs of the city are we brought to much dances.

4 Yet Tuesday differeth not from Thursday, and neither on Saturday is there any joy found.

5 Where is he that hath slain men in his wrath? And as for him that causeth us to bow down in worship, we have not seen him.

6 For surely we would fain be mastered with his might, we would be swept off our feet by him that hath loving strength.

7 Behold, *no* man maketh us afraid, and when our best young men approach us, we do not tremble.

8 We have gone into the house of the soothsayer, and he hath holden our palms; yea, he hath glanced fierce glances; we have followed the Oriental mystic, and the dark, flashing tenor hath ravished our hearts; yet have we found no man fitting our hopes.

9 And behold, June approacheth in the which shall we be made brides; and our trousseaux are prepared against the coming of the bridegroom;

10 For the baker and the broker shall lead us to the altar, and unto the insurance agent shall we plight our troth.

11 And as for the vows we have sworn in our youth, it is as if they were not.

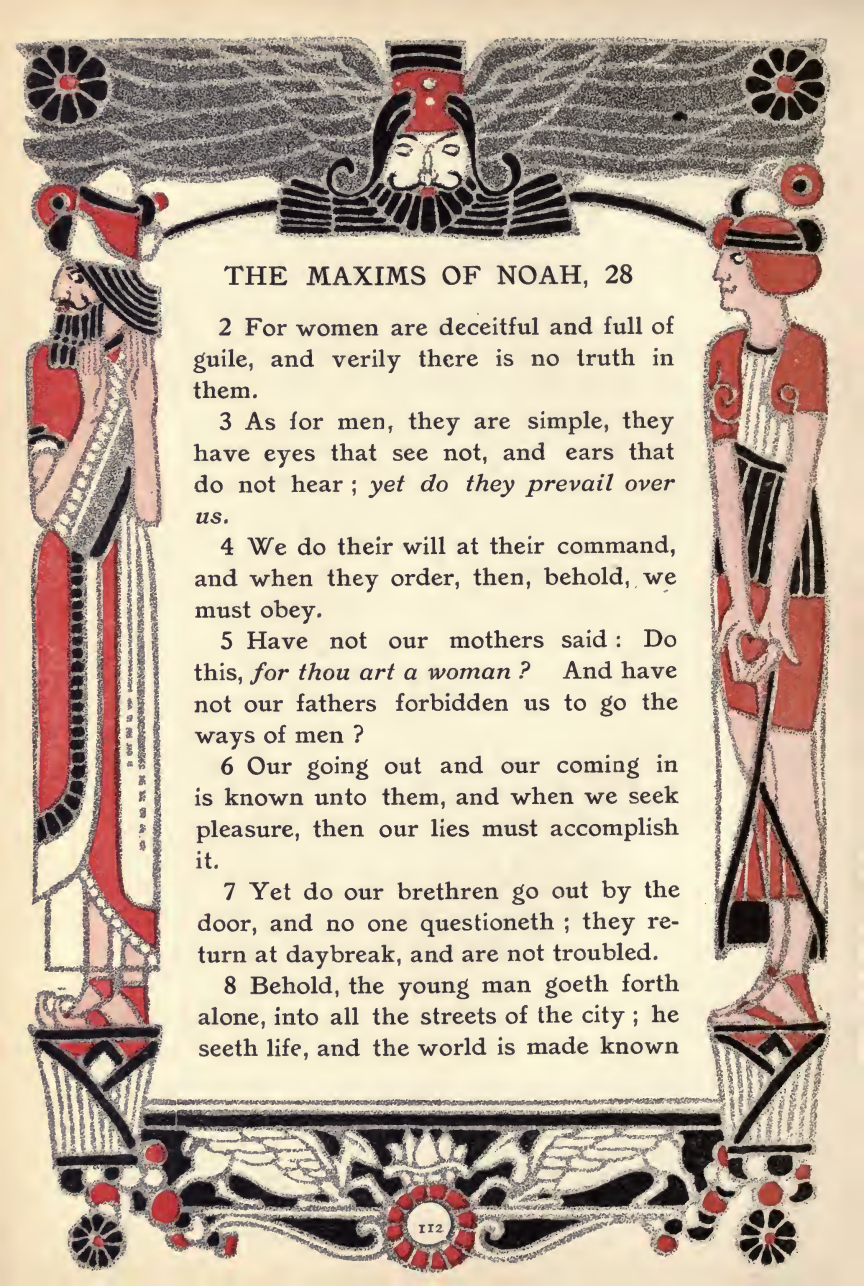
12 Verily, verily, even as our mothers wedded, so shall we wed, also, and there is no new thing under the sun.

Chapter xxviii

The third floor of the House of Women, shewing their immemorial envy concerning man's freedom and knowledge of life.

To Neelatamauk, wife of Ham, when she encouraged Canaan in his folly, yet denied wisdom to her daughters. *A Song* of Noah.

IN THE HOUSE OF THE WOMEN the damsels cry: Would that we, too, had been born as men!



THE MAXIMS OF NOAH, 28

2 For women are deceitful and full of guile, and verily there is no truth in them.

3 As for men, they are simple, they have eyes that see not, and ears that do not hear; *yet do they prevail over us.*

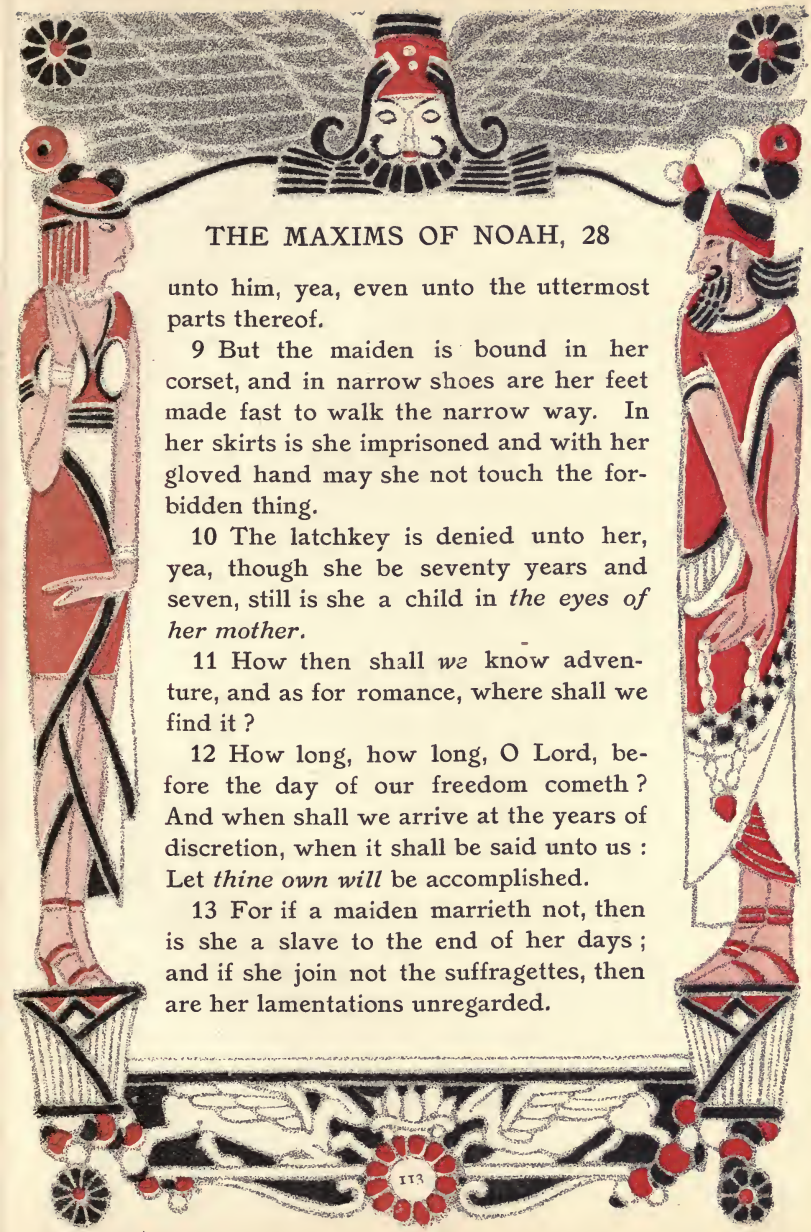
4 We do their will at their command, and when they order, then, behold, we must obey.

5 Have not our mothers said: Do this, *for thou art a woman?* And have not our fathers forbidden us to go the ways of men?

6 Our going out and our coming in is known unto them, and when we seek pleasure, then our lies must accomplish it.

7 Yet do our brethren go out by the door, and no one questioneth; they return at daybreak, and are not troubled.

8 Behold, the young man goeth forth alone, into all the streets of the city; he seeth life, and the world is made known



unto him, yea, even unto the uttermost parts thereof.

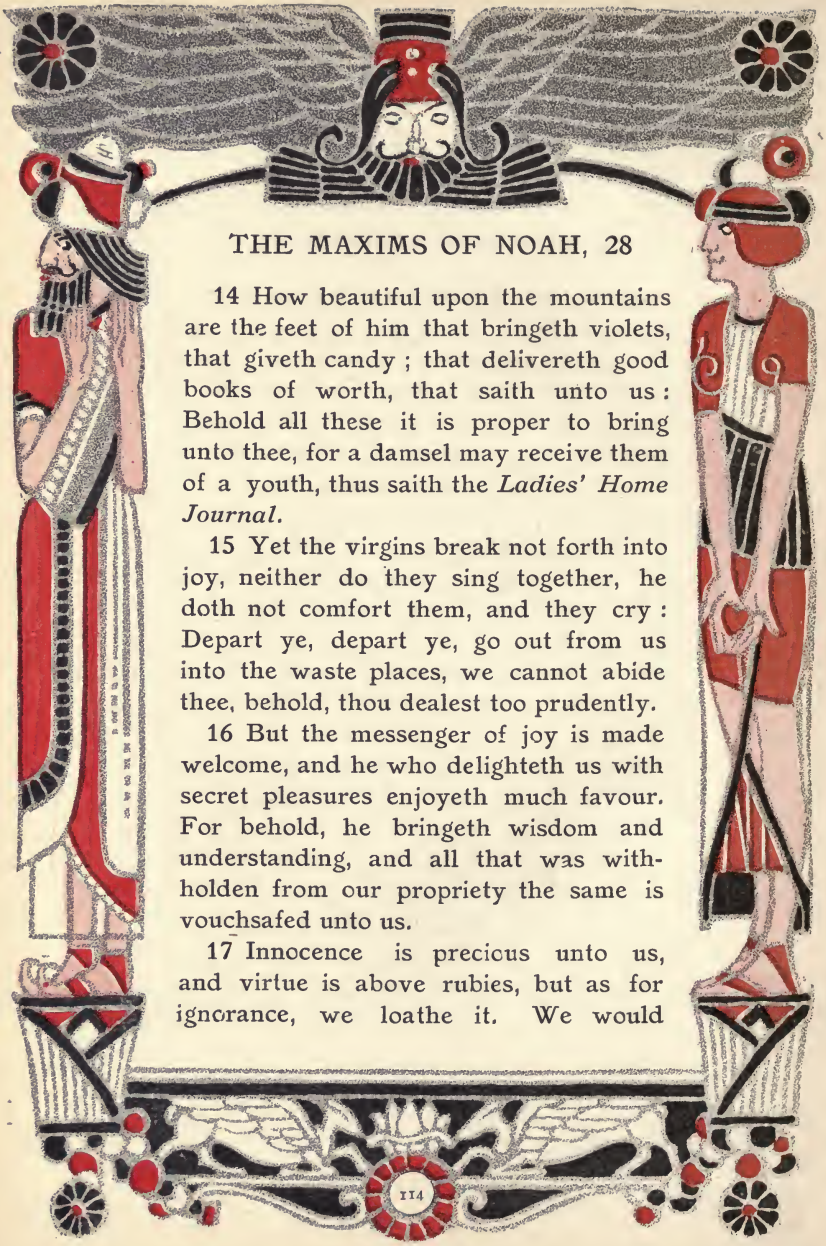
9 But the maiden is bound in her corset, and in narrow shoes are her feet made fast to walk the narrow way. In her skirts is she imprisoned and with her gloved hand may she not touch the forbidden thing.

10 The latchkey is denied unto her, yea, though she be seventy years and seven, still is she a child in *the eyes of her mother.*

11 How then shall *we* know adventure, and as for romance, where shall we find it?

12 How long, how long, O Lord, before the day of our freedom cometh? And when shall we arrive at the years of discretion, when it shall be said unto us: Let *thine own will* be accomplished.

13 For if a maiden marrieth not, then is she a slave to the end of her days; and if she join not the suffragettes, then are her lamentations unregarded.



THE MAXIMS OF NOAH, 28

14 How beautiful upon the mountains are the feet of him that bringeth violets, that giveth candy ; that delivereth good books of worth, that saith unto us : Behold all these it is proper to bring unto thee, for a damsel may receive them of a youth, thus saith the *Ladies' Home Journal.*

15 Yet the virgins break not forth into joy, neither do they sing together, he doth not comfort them, and they cry : Depart ye, depart ye, go out from us into the waste places, we cannot abide thee, behold, thou dealest too prudently.

16 But the messenger of joy is made welcome, and he who delighteth us with secret pleasures enjoyeth much favour. For behold, he bringeth wisdom and understanding, and all that was withholden from our propriety the same is vouchsafed unto us.

17 Innocence is precious unto us, and virtue is above rubies, but as for ignorance, we loathe it. We would

not pretend alway, for our days are vanity.

18 What is man that he should be magnified, and wherefore is it that he should possess all wisdom ?

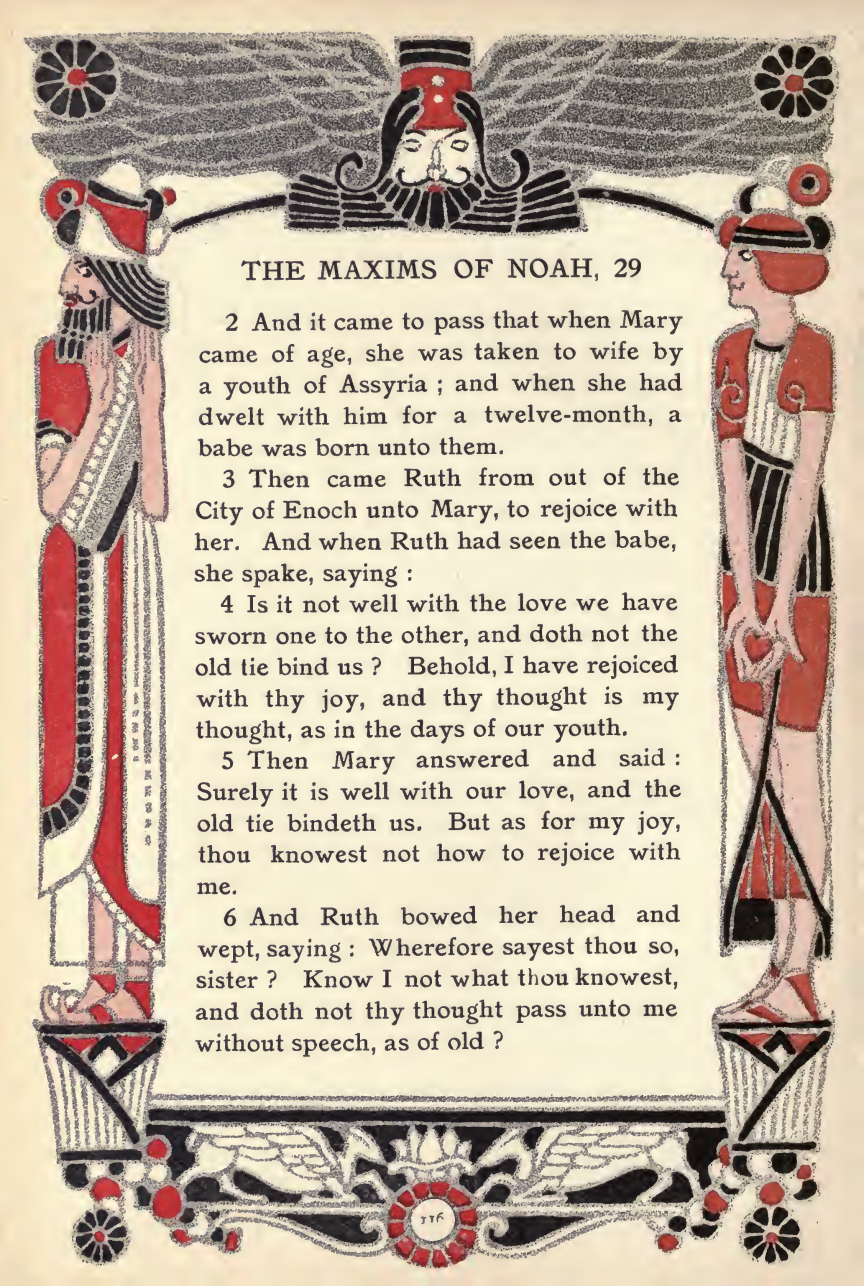
19 For we are as flax standing, and it is better that we be burned with fire than that we wither away.

Chapter xxix

A parable of mother-love, shewing the mystery unknown of men, whereof women say: Until thou hast known this thing, thou art not!

To Adataneses, wife of Japhet, when she bare Gomer, her first-born.

NOW IN THE City of Enoch there dwelt two virgins ; and the name of one was Mary and the name of the other was Ruth. And they loved each other with an exceeding great love, passing the love of women, so that what one knew, the other knew also ; and their thought passed from one unto the other without words.



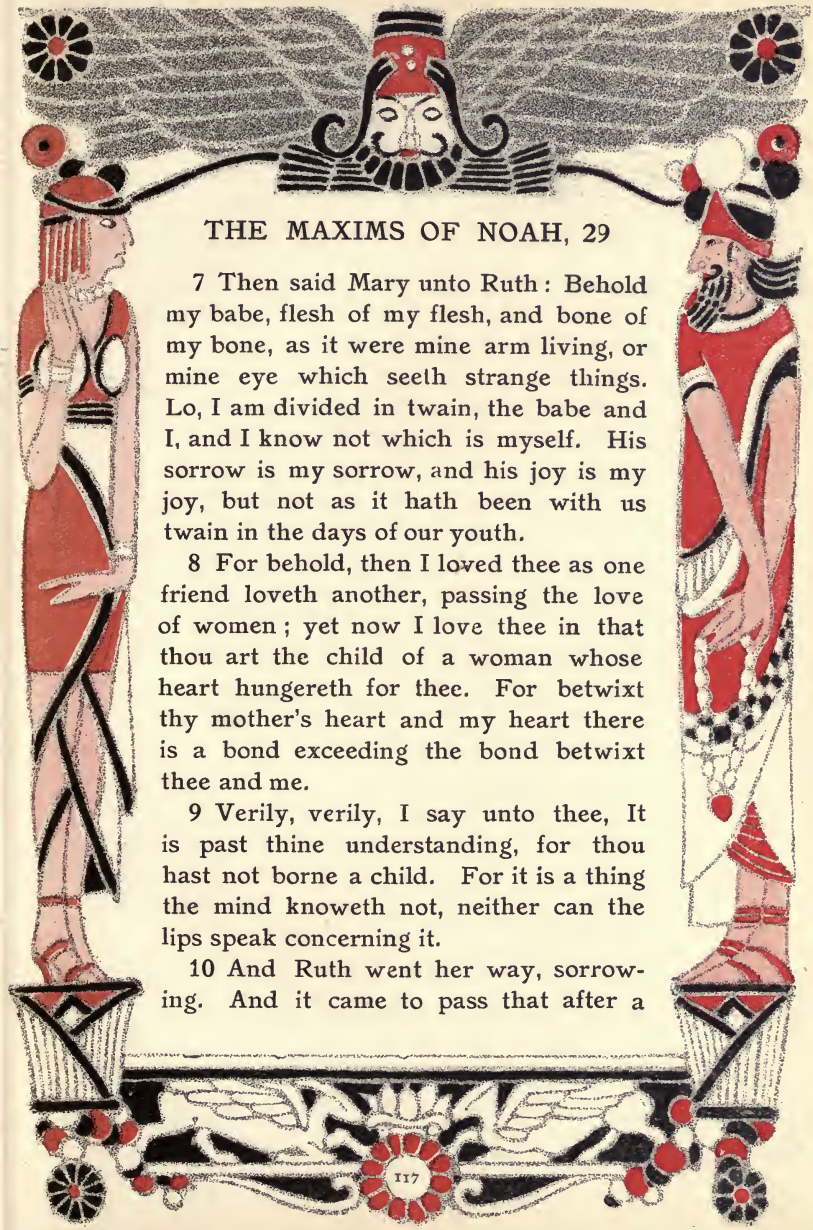
2 And it came to pass that when Mary came of age, she was taken to wife by a youth of Assyria ; and when she had dwelt with him for a twelve-month, a babe was born unto them.

3 Then came Ruth from out of the City of Enoch unto Mary, to rejoice with her. And when Ruth had seen the babe, she spake, saying :

4 Is it not well with the love we have sworn one to the other, and doth not the old tie bind us ? Behold, I have rejoiced with thy joy, and thy thought is my thought, as in the days of our youth.

5 Then Mary answered and said : Surely it is well with our love, and the old tie bindeth us. But as for my joy, thou knowest not how to rejoice with me.

6 And Ruth bowed her head and wept, saying : Wherefore sayest thou so, sister ? Know I not what thou knowest, and doth not thy thought pass unto me without speech, as of old ?

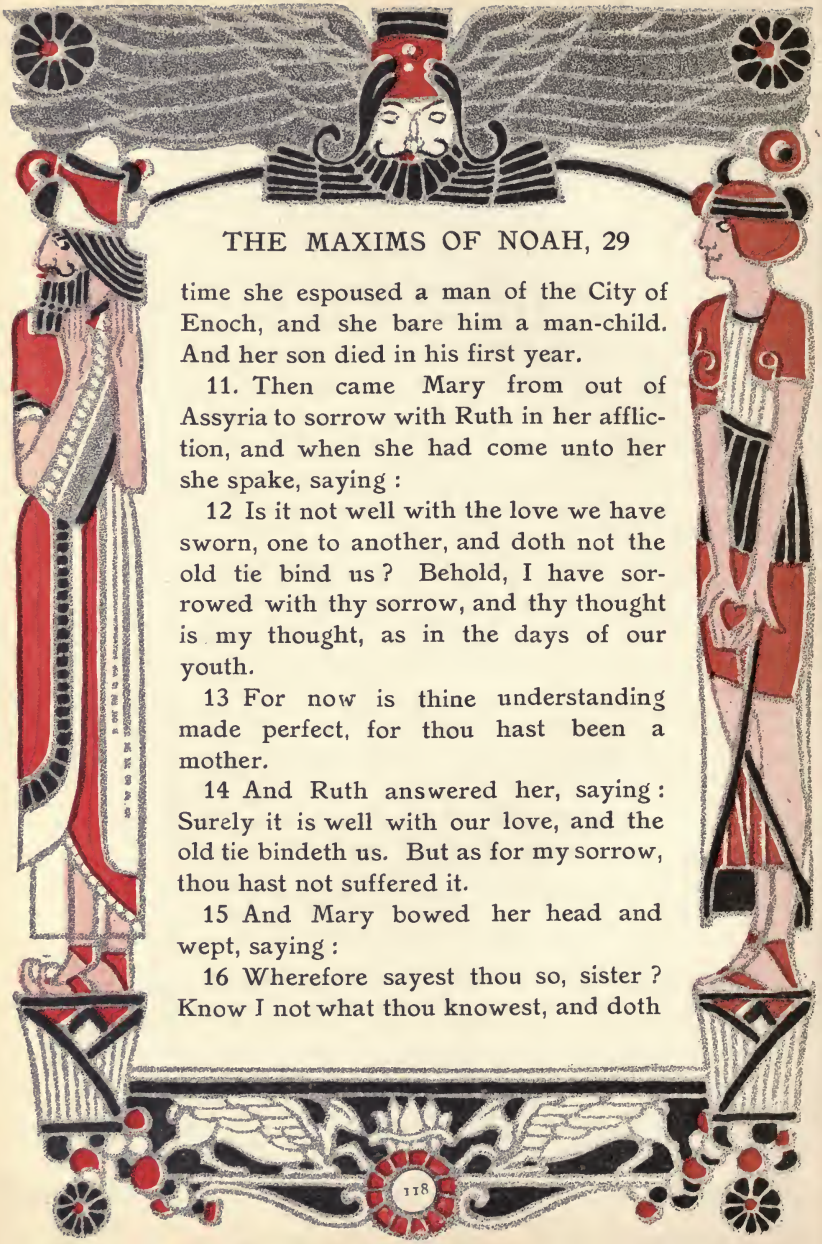


7 Then said Mary unto Ruth: Behold my babe, flesh of my flesh, and bone of my bone, as it were mine arm living, or mine eye which seeth strange things. Lo, I am divided in twain, the babe and I, and I know not which is myself. His sorrow is my sorrow, and his joy is my joy, but not as it hath been with us twain in the days of our youth.

8 For behold, then I loved thee as one friend loveth another, passing the love of women; yet now I love thee in that thou art the child of a woman whose heart hungereth for thee. For betwixt thy mother's heart and my heart there is a bond exceeding the bond betwixt thee and me.

9 Verily, verily, I say unto thee, It is past thine understanding, for thou hast not borne a child. For it is a thing the mind knoweth not, neither can the lips speak concerning it.

10 And Ruth went her way, sorrowing. And it came to pass that after a



time she espoused a man of the City of Enoch, and she bare him a man-child. And her son died in his first year.

11. Then came Mary from out of Assyria to sorrow with Ruth in her affliction, and when she had come unto her she spake, saying :

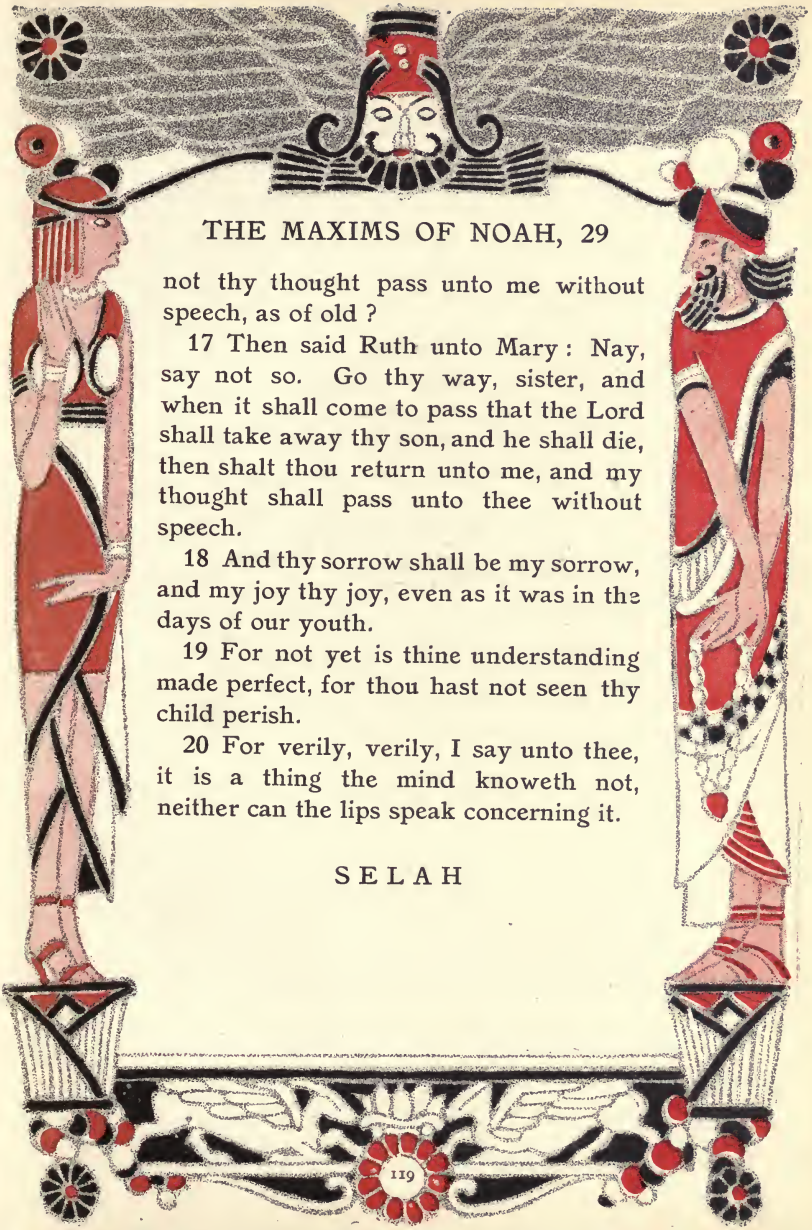
12 Is it not well with the love we have sworn, one to another, and doth not the old tie bind us? Behold, I have sorrowed with thy sorrow, and thy thought is my thought, as in the days of our youth.

13 For now is thine understanding made perfect, for thou hast been a mother.

14 And Ruth answered her, saying: Surely it is well with our love, and the old tie bindeth us. But as for my sorrow, thou hast not suffered it.

15 And Mary bowed her head and wept, saying :

16 Wherefore sayest thou so, sister? Know I not what thou knowest, and doth



not thy thought pass unto me without speech, as of old ?

17 Then said Ruth unto Mary : Nay, say not so. Go thy way, sister, and when it shall come to pass that the Lord shall take away thy son, and he shall die, then shalt thou return unto me, and my thought shall pass unto thee without speech.

18 And thy sorrow shall be my sorrow, and my joy thy joy, even as it was in the days of our youth.

19 For not yet is thine understanding made perfect, for thou hast not seen thy child perish.

20 For verily, verily, I say unto thee, it is a thing the mind knoweth not, neither can the lips speak concerning it.

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